Bhagavad-gītā

An Illustrated Introduction





by disciples and grand-disciples of
His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

भगवद्गीता

Bhagavad-gītā

An Illustrated Introduction

Bhagavad-gītā
An Illustrated Introduction

Translations	His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda
Inspiration and Editing	Pratyatoṣa Dāsa Gopīparāṇadhana Dāsa
Compilation, Setting, Editing and Teaching Ideas	Ūrmilā Devī Dāsī
Design, Programming and Typesetting	Murāri Dāsa
Illustration Ideas	His Holiness Bīr Kṛṣṇa Goswami
Illustrations	Mādhava-priya Devī Dāsī Dīrghā Devī Dāsī
Explanations of the Verses	(based on the purports of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda) Kṛṣṇa-rūpa Devī Dāsī Ūrmilā Devī Dāsī
Chapter Summaries and Questions	Mahendraṇī Devī Dāsī Kṛṣṇa-rūpa Devī Dāsī
Illustration Captions	Kuntī Devī Dāsī Keśava Dāsa
Editing	Gurubhakta Devī Dāsī
Audio Engineering	His Holiness Bīr Kṛṣṇa Goswami Pratyatoṣa Dāsa Murāri Dāsa
Compact Disc	Murāri Dāsa North Carolina gurukula students
Sanskrit Pronunciation Guidance for CD	Hridayānanda Dāsa Goswami Garuḍa Dāsa Dravida Dāsa
Printing and Distribution	Pratyatoṣa Dāsa Murāri Dāsa
Thanks to	Pradyumna Dāsa Keśava Dāsa Yamunā Devī Dāsī Biśalakṣī Devī Dāsī

FIRST EDITION, 1995

Printed in the United States of America.

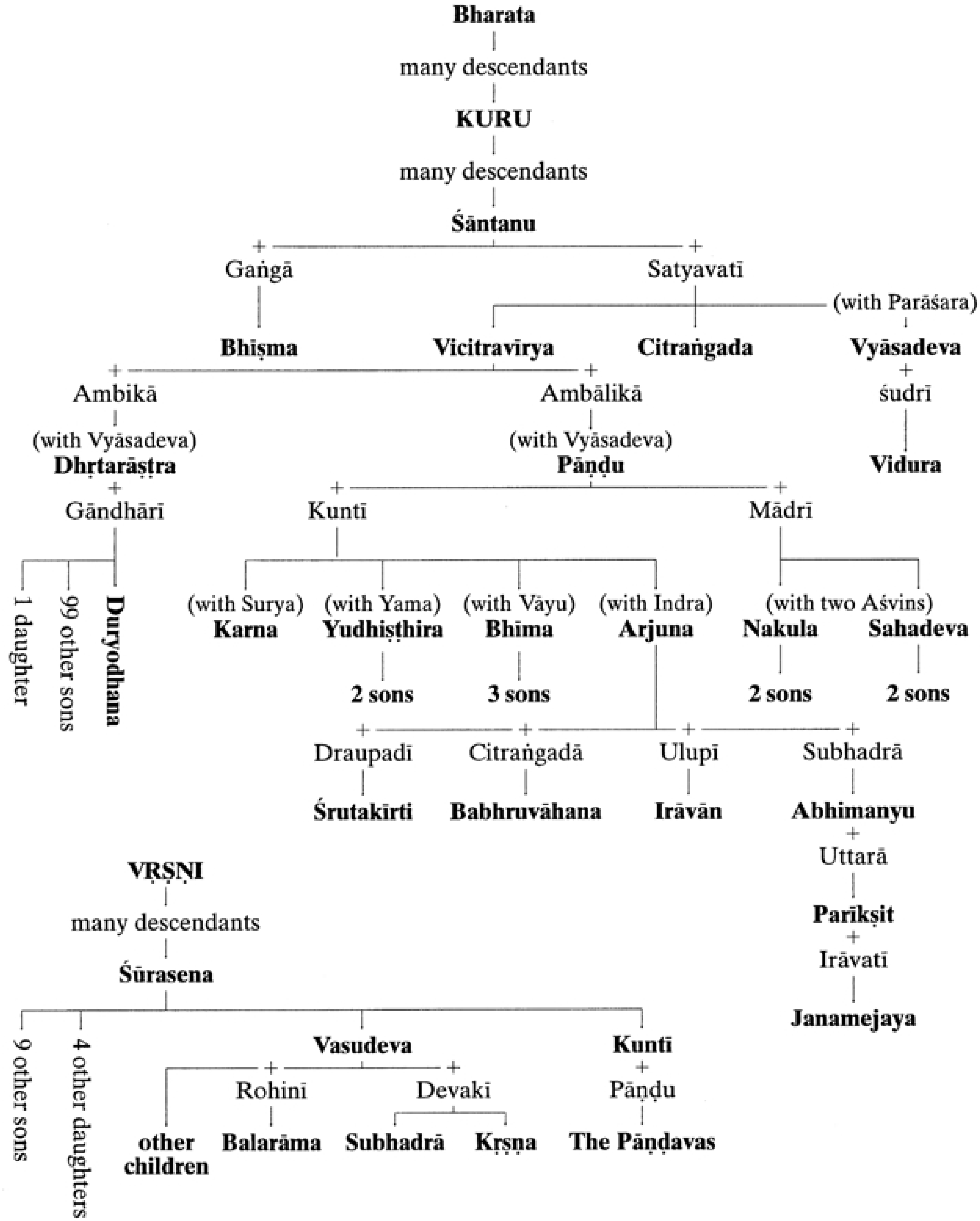
Contents

Table of Verses

1

Background

Family Tree


Bharata
many descendants
KURU
many descendants
Śāntanu
Gaṅgā
Satyavatī
(with Parāśara)
Bhīṣma
Vicitravīrya
Citraṅgada
Vyāsadeva
Ambikā
Ambālikā
śudrī
(with Vyāsadeva)
Dhṛtarāṣṭra
(with Vyāsadeva)
Pāṇḍu
Vidura
Gāndhārī
Kuntī
Mādrī
1 daughter
99 other sons
Duryodhana
(with Surya)
Karna
(with Yama)
Yudhiṣṭhira
(with Vāyu)
Bhīma
(with Indra)
Arjuna
(with two Aśvins)
Nakula
Sahadeva
2 sons
3 sons
2 sons
2 sons
Draupadī
Citraṅgadā
Ulupī
Subhadrā
Śrutakīrti
Babhruvāhana
Irāvān
Abhimanyu
Uttarā
Parīkṣit
Irāvatī
Janamejaya
VṚṢṆI
many descendants
Śūrasena
9 other sons
4 other daughters
Vasudeva
Kuntī
Rohiṇī
Devakī
Pāṇḍu
other children
Balarāma
Subhadrā
Kṛṣṇa
The Pāṇḍavas

Setting

We start our story with Bhīṣma. Bhīṣma was the eighth son of King Śāntanu and his wife, the goddess Gaṅgā. Bhīṣma's seven older brothers died. So Bhīṣma would become the next king.

But Bhīṣma never became king. His mother, goddess Gaṅgā, left Earth, returning to the heavenly planets. His father, Śāntanu, later fell in love with Satyavatī, who was the daughter of a fisherman. The fisherman didn't want his daughter to marry King Śāntanu because Bhīṣma would be king. The fisherman wanted his daughter's son to be king.

So Bhīṣma, out of love for his father, took a vow never to be king. The fisherman was not satisfied, however. He thought that one of Bhīṣma's sons would become king and fight with his daughter's sons. So Bhīṣma also vowed never to have children. Thus Bhīṣma never became king but became famous as a *brahmacārī,* or celibate. Satyavatī then married King Śāntanu.

King Śāntanu and his new queen, Satyavatī, had two sons. The oldest died. When King Śāntanu died, Vicitravīrya, who was the younger son, became king. Bhīṣma arranged for Vicitravīrya to marry the two daughters of the King of Kāśi. But Vicitravīrya soon died, before he had children. There was now no king of Hastināpura and no emperor of the world!

Satyavatī asked Bhīṣma to break his vow and have children with Vicitravīrya's wives. Bhīṣma would not. Then Satyavatī revealed that she had a son before she married King Śāntanu. That son, Vyāsadeva, could have children with Vicitravīrya's wives. The oldest son was Dhṛtarāṣṭra, who was born blind. The younger was Pāṇḍu.

A blind man couldn't become king. How would he lead soldiers on the battlefield? So Satyavatī and Bhīṣma installed Pāṇḍu as king. But Dhṛtarāṣṭra always felt that because he was older, he should have been king instead of Pāṇḍu.

Pāṇḍu married Kuntī and Mādrī. Kuntī had three sons—Yudhiṣṭhira, Bhīma, and Arjuna. Mādrī had twin sons—Nakula and Sahadeva. Dhṛtarāṣṭra married Gāndhārī who gave birth to a lump of flesh. This became one hundred sons, the oldest of which was Duryodhana. Pāṇḍu's son Yudhiṣṭhira was born before Duryodhana. And Yudhiṣṭhira was the son of King Pāṇḍu, whereas Duryodhana was the son of Prince Dhṛtarāṣṭra. But Dhṛtarāṣṭra felt that because he should have been king, his son should be the next king.

Yudhiṣṭhira was not only the oldest in the family and the son of the king, but very qualified and virtuous. All the citizens wanted him to be king. Then Pāṇḍu died because of a curse. His five young sons, called the Pāṇḍavas, were now under the care of Dhṛtarāṣṭra and Bhīṣma. Who would rule until Yudhiṣṭhira was old enough? Because Bhīṣma would not, blind Dhṛtarāṣṭra sat on the throne.

Dhṛtarāṣṭra's oldest son, Duryodhana, wanted to kill the Pāṇḍavas so he could become the next king. Even as a child, Duryodhana tried to poison Bhīma. Although Dhṛtarāṣṭra tried to make Duryodhana the next king, Yudhiṣṭhira was so saintly and Duryodhana so evil that the people and ministers insisted that Yudhiṣṭhira be next for the throne.

Duryodhana convinced his father to send the Pāṇḍavas into exile in Varaṇāvata. There Duryodhana had a palace made of shellac for the Pāṇḍavas. He wanted to burn the Pāṇḍavas in this palace! The Pāṇḍavas were warned, however, and escaped. They then lived disguised as *brāhmaṇas* in a city called Ekacakra. In Ekacakra, Bhīma

killed a *rākṣasa,* or demon, that had been terrorizing the citizens. Then the Pāṇḍavas went to Pāñcāla and married the princess Draupadī.

With Draupadī, the Pāṇḍavas went back to the capital, Hastināpura. There they asked Dhṛtarāṣṭra for their kingdom. Dhṛtarāṣṭra divided the kingdom—Hastināpura for his son Duryodhana, and the Khāṇḍava forest for the Pāṇḍavas.

Dhṛtarāṣṭra and Duryodhana were surprised when the Pāṇḍavas turned this forest into a beautiful kingdom called Indraprastha, so named because it looked as beautiful as the heaven of Indra. Yudhiṣṭhira gradually made this Indraprastha the capital of the world, as all other kings came under his control. To establish himself as world emperor, King Yudhiṣṭhira performed a gorgeous Rājasūya sacrifice. Duryodhana was furious. He had tried to kill the Pāṇḍavas, exile them, and give them worthless land to rule. But now Yudhiṣṭhira was world emperor, and his father Dhṛtarāṣṭra a subordinate king!

Duryodhana decided to cheat the Pāṇḍavas out of their rule. He invited them to gamble with dice in Hastināpura. With the help of his uncle Śakuni, Duryodhana cheated at dice. Yudhiṣṭhira lost his kingdom, Indraprastha, his brothers, himself, and his wife! Duryodhana and his brothers then tried to take Draupadī's clothes off in the royal court, saying that he had won her at dice. Draupadī prayed to Lord Kṛṣṇa, who covered her with an endless *sārī.* Because their wife was insulted in this way, the Pāṇḍavas decided to kill Duryodhana and his evil brothers.

But, because they lost at dice, the Pāṇḍavas agreed to go into exile for thirteen years. The last year they had to live in disguise. After these thirteen years, the Pāṇḍavas asked Dhṛtarāṣṭra for their kingdom. Duryodhana would not give them even a grain of land, although the Pāṇḍavas tried again and again to settle everything peacefully. Finally, the sons of Dhṛtarāṣṭra and the sons of Pāṇḍu prepared for war. All the kings of the world fought on one side or the other, meeting on the battlefield of Kurukṣetra. The *Bhagavad-gītā* was spoken here, right before the first battle. Lord Kṛṣṇa spoke the *Gītā* to Arjuna, the youngest of Kuntī's sons.

Kṛṣṇa appeared as the son of Kuntī's brother, Vasudeva. Therefore, He is a cousin of the Pāṇḍavas. But actually Kṛṣṇa is the Supreme Lord, the father of everyone. Yet when He incarnates, He appears in a particular family of His devotees.

During the great war at Kurukṣetra, Kṛṣṇa's army fought on Duryodhana's side. Kṛṣṇa vowed not to fight. He drove Arjuna's chariot. As the war is about to begin, Arjuna and Lord Kṛṣṇa start their famous conversation, the *Bhagavad-gītā.*

2

Selected Bhagavad-gītā Verses



This symbol refers to the track number on the accompanying compact disc where you'll find the pronunciation of the verse.

TEXT 2.13

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥१३॥

dehino 'smin yathā dehe
kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir
dhīras tatra na muhyati

dehinaḥ—of the embodied; *asmin*—in this; *yathā*—as; *dehe*—in the body; *kaumāram*—boyhood; *yauvanam*—youth; *jarā*—old age; *tathā*—similarly; *deha-antara*—of transference of the body; *prāptiḥ*—achievement; *dhīraḥ*—the sober; *tatra*—thereupon; *na*—never; *muhyati*—is deluded.

TRANSLATION

As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A sober person is not bewildered by such a change.

TRACK 1



The soul passes from one body to another in this life and in the next.

EXPLANATION

The soul changes bodies in this life and at death. Bhīṣma and Droṇācārya will get new, better bodies after the battle. The change of body is not the soul changing. Because the soul doesn't change, we know that it is always an individual. Here Kṛṣṇa, the Supreme Soul, is instructing Arjuna, the *jīva* soul.

2.13 As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A sober person is not bewildered by such a change.

TEXT 2.14

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥१४॥

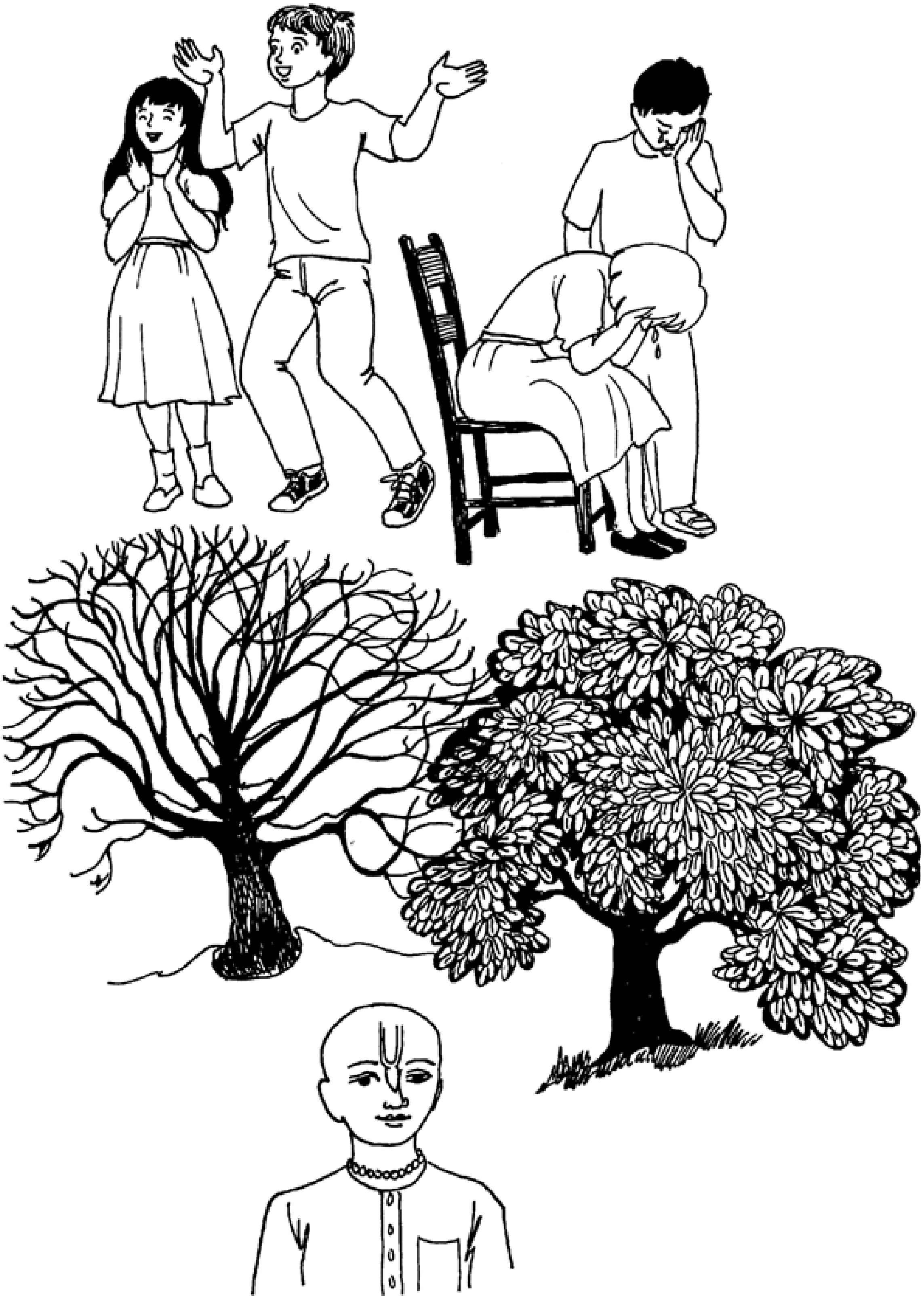
mātrā-sparśās tu kaunteya
śītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās
tāṁs titikṣasva bhārata

mātrā-sparśāḥ—sensory perception; *tu*—only; *kaunteya*—O son of Kuntī; *śīta*—winter; *uṣṇa*—summer; *sukha*—happiness; *duḥkha*—and pain; *dāḥ*—giving; *āgama*—appearing; *apāyinaḥ*—disappearing; *anityāḥ*—nonpermanent; *tān*—all of them; *titikṣasva*—just try to tolerate; *bhārata*—O descendant of the Bharata dynasty.

TRANSLATION

O son of Kuntī, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.

TRACK 2



A sober person is aloof from happiness and distress which, like winter and summer, come and go.

EXPLANATION

When doing our duty, we have to tolerate difficulties. For example, one should bathe early every morning, even in the winter, and cook every day, even in the summer. So, Arjuna must fight this religious war, even though his enemies are his relatives.

Kṛṣṇa calls Arjuna "Kaunteya" to show his mother's great family, and "Bhārata" to show his father's great family. When one has an exalted family, it gives one greater responsibility to do his duty properly.

2.14 O son of Kunti, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.

TEXT 2.20

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥२०॥

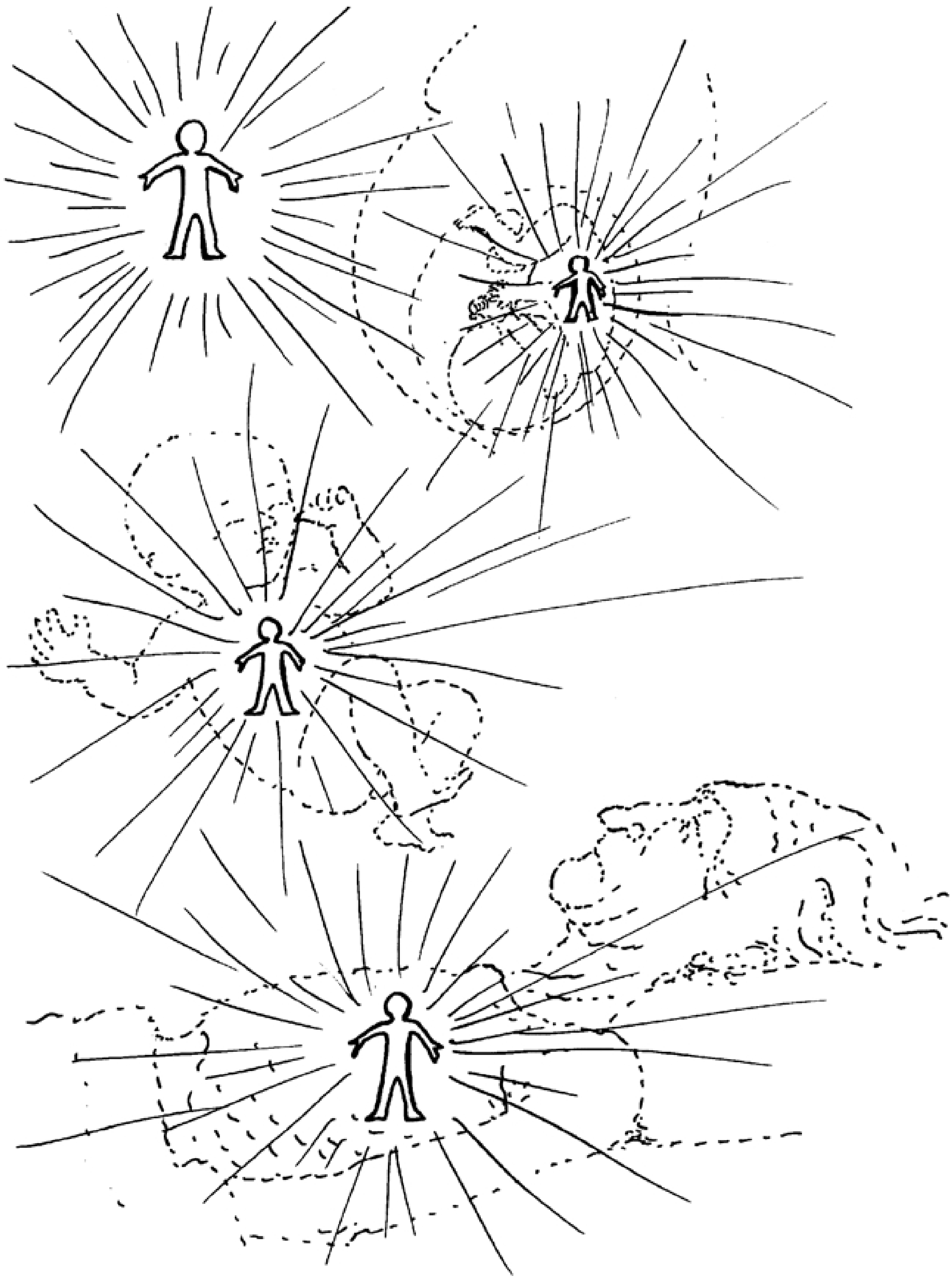
na jāyate mriyate vā kadācin
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato 'yaṁ purāṇo
na hanyate hanyamāne śarīre

na—never; *jāyate*—takes birth; *mriyate*—dies; *vā*—either; *kadācit*—at any time (past, present or future); *na*—never; *ayam*—this; *bhūtvā*—having come into being; *bhavitā*—will come to be; *vā*—or; *na*—not; *bhūyaḥ*—or is again coming to be; *ajaḥ*—unborn; *nityaḥ*—eternal; *śāśvataḥ*—permanent; *ayam*—this; *purāṇaḥ*—the oldest; *na*—never; *hanyate*—is killed; *hanyamāne*—being killed; *śarīre*—the body.

TRANSLATION

For the soul there is neither birth nor death at any time. He has not come into being, does not come into being, and will not come into being. He is unborn, eternal, ever-existing and primeval. He is not slain when the body is slain.

TRACK 3



Although the body is born and dies, the soul never changes.

EXPLANATION

The tiny soul has the same qualities as God. The body has six changes: being born, remaining, growing, producing by-products such as children, dwindling, and dying. But the soul, eternal like Kṛṣṇa, does not change in that way. The soul is giving energy to the body. Even though we can't see the soul in the heart, we know it is there because a person, or even an animal, is alive and conscious. This is just like knowing the sun is in the sky on a cloudy day. We can't see the sun, but we can see some of its light through the clouds.

Although the soul has the same qualities as God, it is tiny. Therefore the soul can forget its true nature. But Kṛṣṇa, the source of the Supersoul (Paramātmā) does not forget. A soul like Arjuna should hear from Kṛṣṇa or His representative to know the real nature of spirit.

2.20 For the soul there is neither birth nor death at any time. He has not come into being, does not come into being, and will not come into being. He is unborn, eternal, ever-existing and primeval. He is not slain when the body is slain.

TEXT 3.9

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥९॥

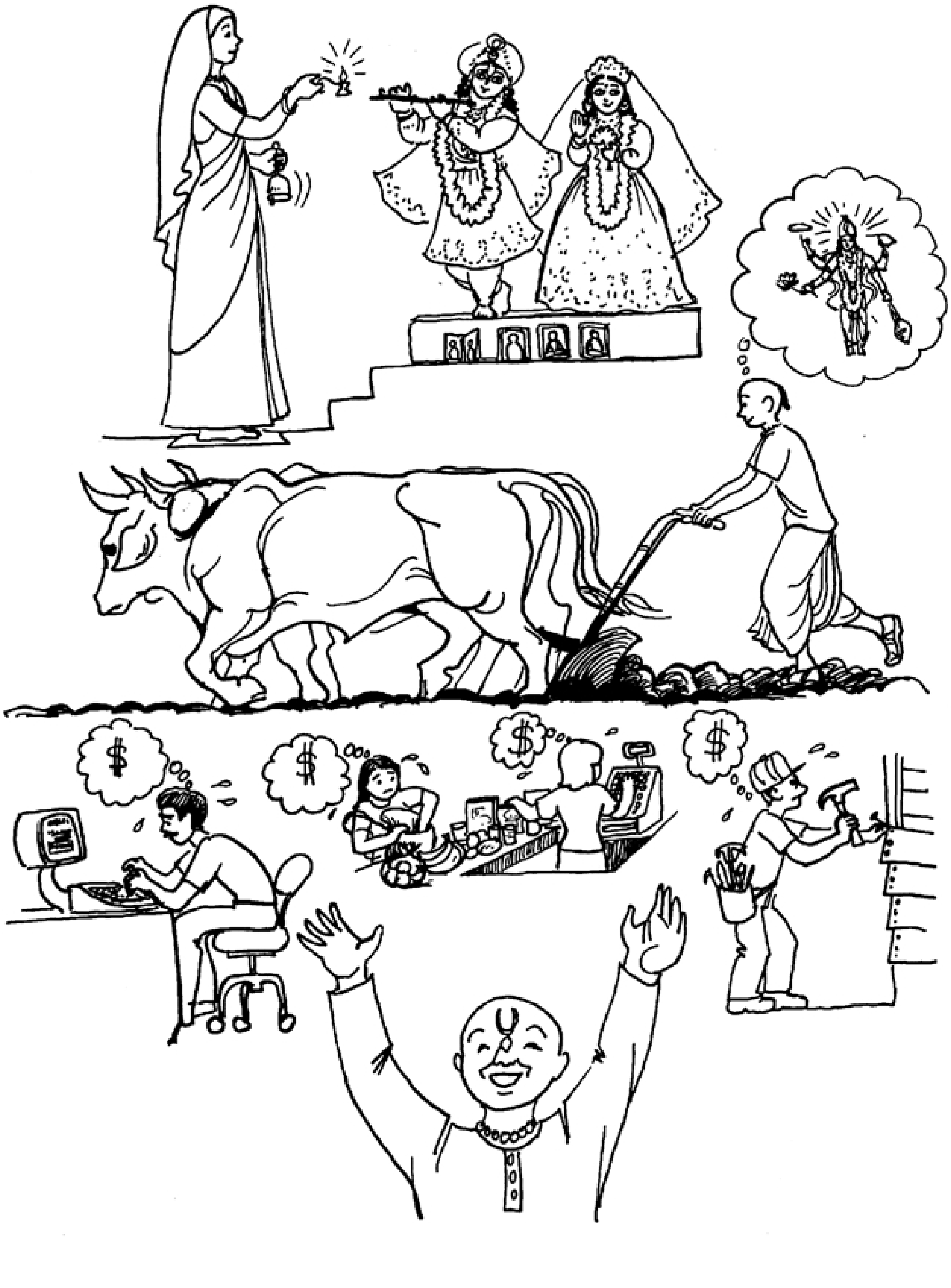
yajñārthāt karmaṇo 'nyatra
loko 'yaṁ karma-bandhanaḥ
tad-arthaṁ karma kaunteya
mukta-saṅgaḥ samācara

yajña-arthāt—done only for the sake of Yajña, or Viṣṇu; *karmaṇaḥ*—than work; *anyatra*—otherwise; *lokaḥ*—world; *ayam*—this; *karma-bandhanaḥ*—bondage by work; *tat*—of Him; *artham*—for the sake; *karma*—work; *kaunteya*—O son of Kuntī; *mukta-saṅgaḥ*—liberated from association; *samācara*—do perfectly.

TRANSLATION

Work done as a sacrifice for Viṣṇu has to be performed, otherwise work causes bondage in this material world. Therefore, O son of Kuntī, perform your prescribed duties for His satisfaction, and in that way you will always remain free from bondage.

TRACK 4



A person who works for his own benefit is always in anxiety.
But a devotee who works for Viṣṇu remains happy and free from karmic reactions.

EXPLANATION

We all have to work just to keep our body alive. But, if we work for our own satisfaction, that gives us karmic reactions, good or bad. If we work for Viṣṇu, called *yajña* or sacrifice in this verse, then our work will not have material reactions. We will be liberated when we work for Viṣṇu. This is called the art of work. In the beginning, we should learn how to work for Viṣṇu from Kṛṣṇa Himself, as Arjuna did, or from Kṛṣṇa's devotee.

3.9 Work done as a sacrifice for Visnu has to be performed, otherwise work causes bondage in this material world. Therefore, O son of Kunti, perform your prescribed duties for His satisfaction, and in that way you will always remain free from bondage.

TEXT 3.13

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥१३॥

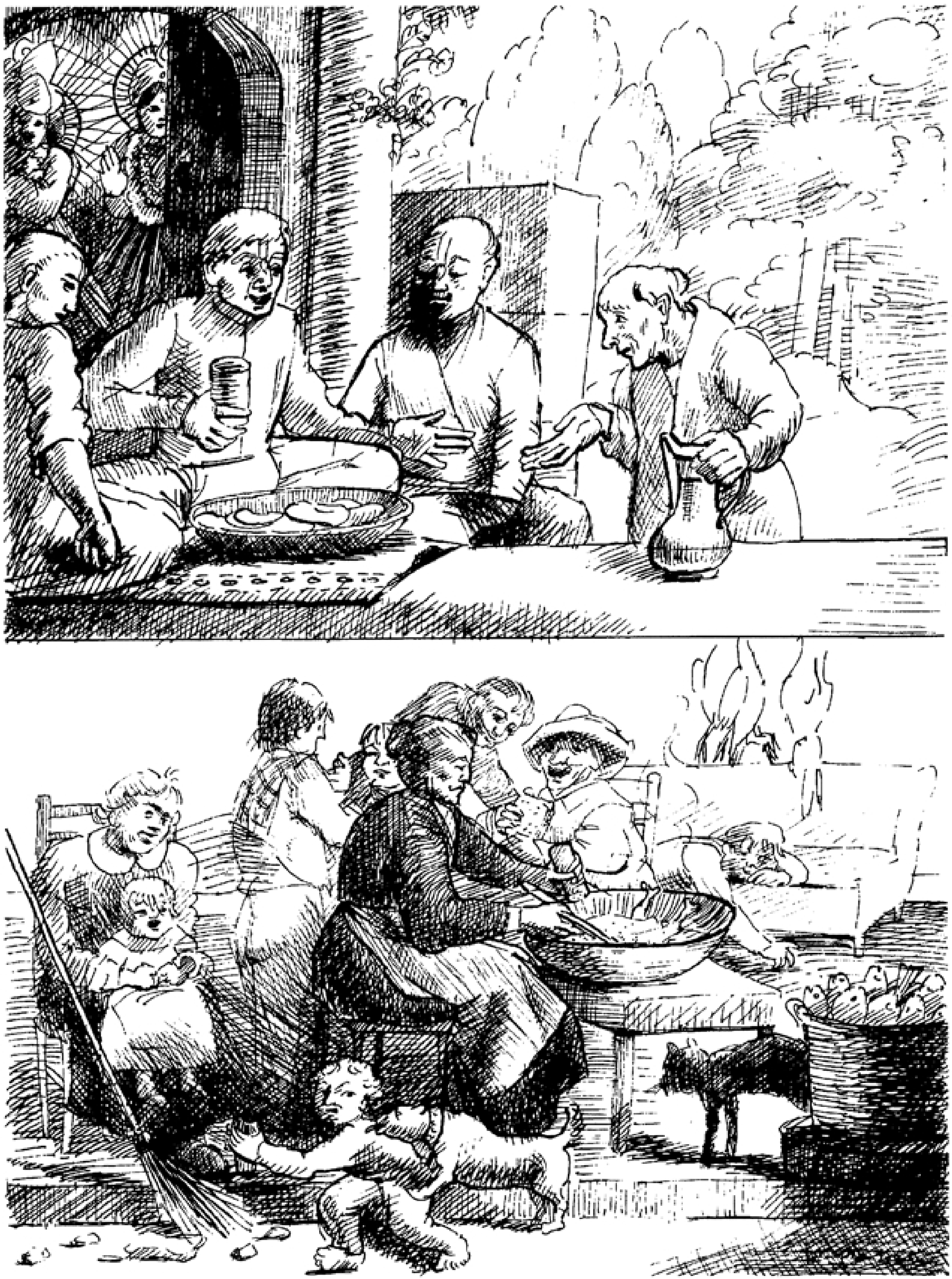
yajña-śiṣṭāśinaḥ santo
mucyante sarva-kilbiṣaiḥ
bhuñjate te tv aghaṁ pāpā
ye pacanty ātma-kāraṇāt

yajña-śiṣṭa—of food taken after performance of *yajña*; *aśinaḥ*—eaters; *santaḥ*—the devotees; *mucyante*—get relief; *sarva*—all kinds of; *kilbiṣaiḥ*—from sins; *bhuñjate*—enjoy; *te*—they; *tu*—but; *agham*—grievous sins; *pāpāḥ*—sinners; *ye*—who; *pacanti*—prepare food; *ātma-kāraṇāt*—for sense enjoyment.

TRANSLATION

The devotees of the Lord are released from all kinds of sins because they eat food which is offered first for sacrifice. Others, who prepare food for personal sense enjoyment, verily eat only sin.

TRACK 5



In the top picture, people are eating and distributing food that's been offered first to Kṛṣṇa as a sacrifice.
In the bottom picture, people are cooking and eating for their own pleasure.

EXPLANATION

Because the devotees of Kṛṣṇa love Him, they never accept anything without first offering it to Him. By different types of *yajña* or sacrifice, such as hearing, chanting, and remembering, they are protected from the sinful influence of the material world and become happy.

Those people who eat food for their own pleasure and do not offer it first to Kṛṣṇa are thieves because everything belongs to Kṛṣṇa and is meant for His pleasure. They also are eating all kinds of sins since they are killing so many living entities for their food. One cannot be happy if he is sinful.

3.13 The devotees of the Lord are released from all kinds of sins because they eat food which is offered first for sacrifice. Others, who prepare food for personal sense enjoyment, verily eat only sin.

TEXT 4.2

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परन्तप ॥२॥

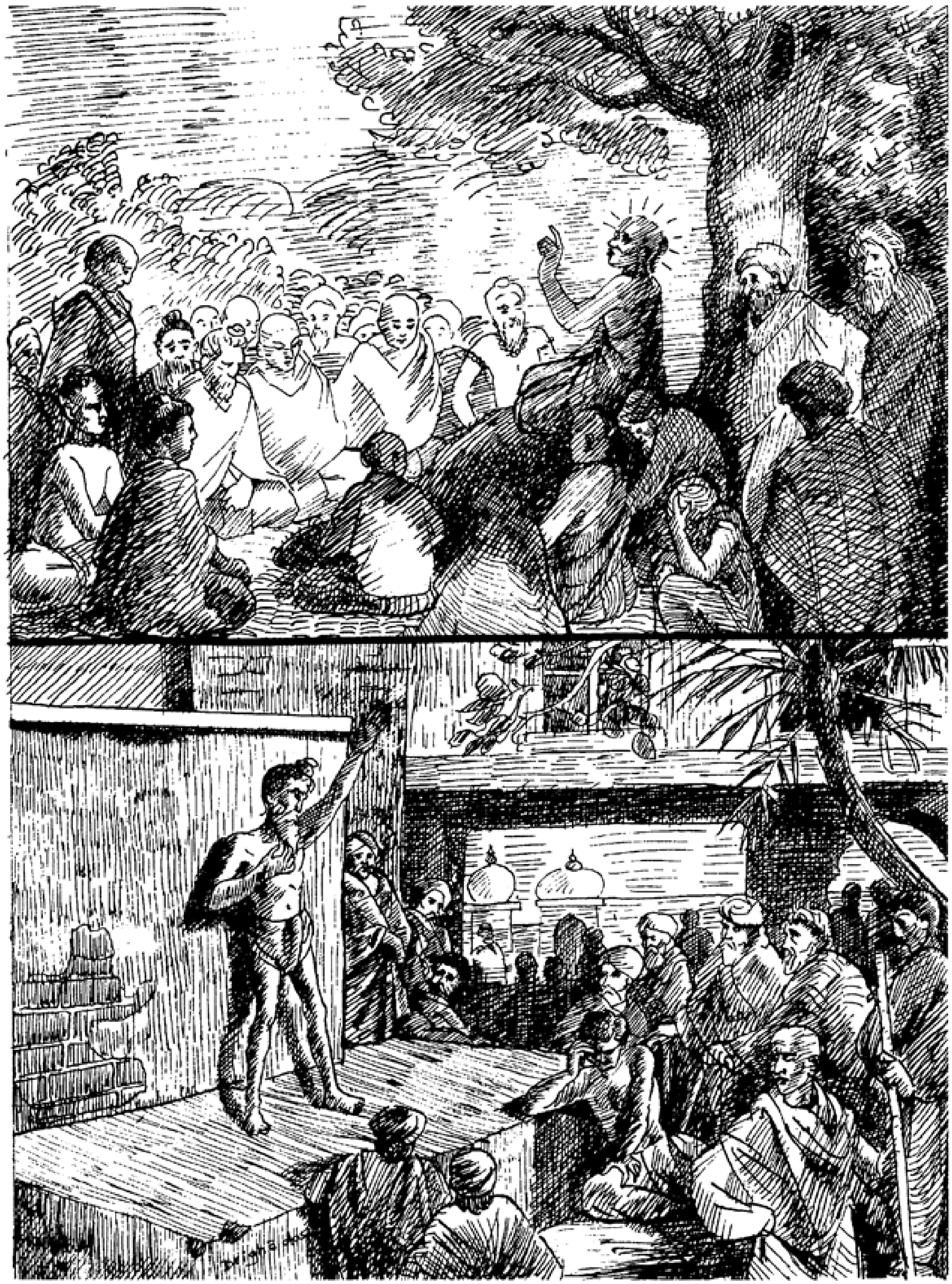
evaṁ paramparā-prāptam
imaṁ rājarṣayo viduḥ
sa kāleneha mahatā
yogo naṣṭaḥ parantapa

evam—thus; *paramparā*—by disciplic succession; *prāptam*—received; *imam*—this science; *rāja-ṛṣayaḥ*—the saintly kings; *viduḥ*—understood; *saḥ*—that knowledge; *kālena*—in the course of time; *iha*—in this world; *mahatā*—great; *yogaḥ*—the science of one's relationship with the Supreme; *naṣṭaḥ*—scattered; *parantapa*—O Arjuna, subduer of the enemies.

TRANSLATION

This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be lost.

TRACK 6



In the top picture, the science of *yoga* is being properly passed from *guru* to disciple.
Below, the philosophy has been changed and people are not satisfied to hear from a bogus person.

EXPLANATION

The *Bhagavad-gītā* was originally meant especially for saintly kings who would use this knowledge to guide the citizens. Sometimes people change the original purpose. When this happened five thousand years ago, Kṛṣṇa again spoke this spiritual science to Arjuna.

Even today there are people who translate or explain *Bhagavad-gītā* in ways that change the meaning. It is important that we hear and teach this knowledge properly. Then it will help all human society.

4.2 This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be lost.

TEXT 4.7

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥७॥

yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

yadā yadā—whenever and wherever; *hi*—certainly; *dharmasya*—of religion; *glāniḥ*—discrepancies; *bhavati*—become manifested; *bhārata*—O descendant of Bharata; *abhyutthānam*—predominance; *adharmasya*—of irreligion; *tadā*—at that time; *ātmānam*—self; *sṛjāmi*—manifest; *aham*—I.

TRANSLATION

Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself.

TRACK 7



Kṛṣṇa comes from the spiritual world whenever people are engaging in sinful activities, such as gambling, animal slaughter, illicit sex, and intoxication.

EXPLANATION

Kṛṣṇa, His incarnation, or His representative, son, or devotee comes to this world whenever real religion is disappearing. Real religion is explained in the *Vedas* and leads a person to surrender to Kṛṣṇa. When Kṛṣṇa incarnates to teach true religion, He teaches according to the understanding of the people. Kṛṣṇa always teaches the same principles, but they seem higher or lower because the people who are hearing them may be more or less spiritually advanced. When Kṛṣṇa speaks to Arjuna, He presents the highest knowledge because Arjuna is very qualified.

If we want to know whether someone is actually an incarnation of Kṛṣṇa or a true representative of Kṛṣṇa, we should check with the Vedic scriptures. All incarnations are described in the scriptures so we won't be cheated by people who claim to be God.

4.7 Whenever and
wherever there is a
decline in religious
practice, O descendant
of Bharata, and a
predominant rise of
irreligion—at that time
I descend Myself.

TEXT 4.8

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥८॥

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

paritrāṇāya—for the deliverance; *sādhūnām*—of the devotees; *vināśāya*—for the annihilation; *ca*—and; *duṣkṛtām*—of the miscreants; *dharma*—principles of religion; *saṁsthāpana-arthāya*—to reestablish; *sambhavāmi*—I do appear; *yuge*—millennium; *yuge*—after millennium.

TRANSLATION

To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium.

TRACK 8



Kṛṣṇa comes to kill the demons, please the devotees, and to teach about religion.

EXPLANATION

Lord Kṛṣṇa loves His devotees and always helps them when they are in trouble. When the demons are harassing the devotees Kṛṣṇa comes in order to destroy the demons and help His devotees. However, the main reason Kṛṣṇa comes is because His devotees want to see Him in His pastimes. There are many types of incarnations (*avatāras*), but Kṛṣṇa is the source of all of them. In every *yuga* (age) Kṛṣṇa incarnates (descends from the kingdom of God). In this age of Kali-yuga, Kṛṣṇa descends as Lord Caitanya Mahāprabhu. In each incarnation Kṛṣṇa tries to teach the principles of God consciousness according to the ability of the people to understand. In Kali-yuga, Lord Caitanya does not kill the demons but tries to save them. He teaches the congregational chanting of the holy name (*saṅkīrtana*) which washes away all the dirt in the heart and gives one love of God.

4.8 To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium.

TEXT 4.9

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥९॥

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

janma—birth; *karma*—work; *ca*—also; *me*—of Mine; *divyam*—transcendental; *evam*—like this; *yaḥ*—anyone who; *vetti*—knows; *tattvataḥ*—in reality; *tyaktvā*—leaving aside; *deham*—this body; *punaḥ*—again; *janma*—birth; *na*—never; *eti*—does attain; *mām*—unto Me; *eti*—does attain; *saḥ*—he; *arjuna*—O Arjuna.

TRANSLATION

One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.





The dying man is surrounded by people who are reading the scriptures about Kṛṣṇa's appearance. Because he understands this, his soul has assumed its spiritual form and is boarding a spiritual airplane. Guided by Viṣṇu's associates, it will take him to Kṛṣṇa's abode.

EXPLANATION

If we understand Kṛṣṇa to be the Supreme Personality of Godhead and understand His transcendental body and activities, we will not have to return to this material world. After leaving the material body we will attain the kingdom of God. One should understand Kṛṣṇa to be Supreme by the authority of the Vedic literature. If, however, one approaches the *Bhagavad-gītā* with an attitude of speculation and mundane scholarship instead of with faith, one will not understand Kṛṣṇa and will not be liberated.

4.9 One who knows the
transcendental nature
of My appearance and
activities does not,
upon leaving the body,
take his birth again in
this material world,
but attains My eternal
abode, O Arjuna.

TEXT 4.13

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥१३॥

cātur-varṇyaṁ mayā sṛṣṭaṁ
guṇa-karma-vibhāgaśaḥ
tasya kartāram api māṁ
viddhy akartāram avyayam

cātuḥ-varṇyam—the four divisions of human society; *mayā*—by Me; *sṛṣṭam*—created; *guṇa*—of quality; *karma*—and work; *vibhāgaśaḥ*—in terms of division; *tasya*—of that; *kartāram*—the father; *api*—although; *mām*—Me; *viddhi*—you may know; *akartāram*—as the nondoer; *avyayam*—unchangeable.

TRANSLATION

According to the three modes of material nature and the work associated with them, the four divisions of human society are created by Me. And although I am the creator of this system, you should know that I am yet the nondoer, being unchangeable.

TRACK 10



Kṛṣṇa created the four divisions of human society—teachers, government administrators, farmers, and workers—while remaining aloof.

EXPLANATION

Everything is created by Kṛṣṇa including the four divisions of society: the intelligent class (*brāhmaṇas*), the administrative class (*kṣatriyas*), merchant class (*vaiśyas*) and laborers (*śūdras*). These classes are established by Kṛṣṇa according to the various natures of people so that by engaging in suitable work they may be elevated in Kṛṣṇa consciousness. Although Kṛṣṇa has created these different classes, He is above all of them. Likewise, His devotees transcend all class divisions. These devotees know Kṛṣṇa to be the Supreme Personality and are therefore actually in the highest position, even above the *brāhmaṇa* (or knower of Brahman).

4.13 According to the three
modes of material nature
and the work associated with
them, the four divisions of
human society are created by
Me. And although I am the
creator of this system, you
should know that I am yet
the nondoer, being
unchangeable.

TEXT 4.34

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥३४॥

tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
jñāninas tattva-darśinaḥ

tat—that knowledge of different sacrifices; *viddhi*—try to understand; *praṇipātena*—by approaching a spiritual master; *paripraśnena*—by submissive inquiries; *sevayā*—by the rendering of service; *upadekṣyanti*—they will initiate; *te*—you; *jñānam*—into knowledge; *jñāninaḥ*—the self-realized; *tattva*—of the truth; *darśinaḥ*—seers.

TRANSLATION

Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth.

TRACK 11



The spiritual master is explaining the truth to a prospective disciple. One disciple is fanning the spiritual master, while in the background, some disciples are doing service.

EXPLANATION

Kṛṣṇa is the original spiritual master. The bonafide spiritual master in disciplic succession is connected to Kṛṣṇa and can clearly pass on Kṛṣṇa's message. The person desiring true spiritual understanding must approach such a spiritual master and accept him in full surrender. One should not, however, follow blindly or ask frivolous questions. One can satisfy the spiritual master by having a submissive attitude, making humble inquiries, listening attentively, following his instructions carefully, and serving him as a menial servant. He will then surely bless such a sincere disciple with transcendental knowledge.

4.34 Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth.

TEXT 5.18

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥१८॥

vidyā-vinaya-sampanne
brāhmaṇe gavi hastini
śuni caiva śva-pāke ca
paṇḍitāḥ sama-darśinaḥ

vidyā—with education; *vinaya*—and gentleness; *sampanne*—fully equipped; *brāhmaṇe*—in the *brāhmaṇa*; *gavi*—in the cow; *hastini*—in the elephant; *śuni*—in the dog; *ca*—and; *eva*—certainly; *śva-pāke*—in the dog-eater (the outcaste); *ca*—respectively; *paṇḍitāḥ*—those who are wise; *sama-darśinaḥ*—who see with equal vision.

TRANSLATION

The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle *brāhmaṇa,* a cow, an elephant, a dog and a dog-eater [outcaste].



A learned person sees that although there are different bodies, every living being is the soul. He also sees that Kṛṣṇa as the Supersoul is equally present in all bodies.

EXPLANATION

A Kṛṣṇa conscious person doesn't see the outside differences in species or in classes of people as very important. The differences of body are meaningless if we see all living beings as spiritual souls. Everyone is equal as souls.

Another kind of equality is that Kṛṣṇa, as Supersoul, is in the heart of all living beings. The Supersoul is in the heart of all classes of humans, and of all species of life. The Lord is equally kind to all living entities, seeing each of them as a friend.

The living being, who is a soul within the body, and the Lord in the heart are both full of eternal knowledge and bliss. But the soul is only conscious of his own body, whereas the Lord in the heart is conscious of all bodies.

5.18 The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle brahmana, a cow, an elephant, a dog and a dog-eater.

TEXT 5.29

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥२९॥

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

bhoktāram—the beneficiary; *yajña*—of sacrifices; *tapasām*—and penances and austerities; *sarva-loka*—of all planets and the demigods thereof; *mahā-īśvaram*—the Supreme Lord; *suhṛdam*—the benefactor; *sarva*—of all; *bhūtānām*—the living entities; *jñātvā*—thus knowing; *mām*—Me (Lord Kṛṣṇa); *śāntim*—relief from material pangs; *ṛcchati*—one achieves.

TRANSLATION

A person in full consciousness of Me, knowing Me to be the ultimate beneficiary of all sacrifices and austerities, the Supreme Lord of all planets and demigods, and the benefactor and well-wisher of all living entities, attains peace from the pangs of material miseries.

TRACK 13



The *yogī* is becoming peaceful by understanding that Kṛṣṇa is above the demigods and is the well-wisher of all living entities.

EXPLANATION

Everyone is looking for peace, but few know the way. The Lord tells us that the formula for peace, both for the individual and society, is to recognize that He alone is meant to enjoy and receive the benefit of all our activities; He is the supreme owner; and He is the friend of all. Therefore we offer everything to Him, serve Him in everything we do, and not try to enjoy separately from Him or try to be the controller of the material energy. We can understand that we are pure spirit souls who are meant to be the eternal servants of Kṛṣṇa. While in the material world, we should make Kṛṣṇa's pleasure the goal of all our activities.

5.29 A person in full consciousness of Me, knowing Me to be the ultimate beneficiary of all sacrifices and austerities, the Supreme Lord of all planets and demigods, and the benefactor and well-wisher of all living entities, attains peace from the pangs of material miseries.

TEXT 6.47

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥४७॥

yoginām api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ
sa me yuktatamo mataḥ

yoginām—of *yogīs*; *api*—also; *sarveṣām*—all types of; *mat-gatena*—abiding in Me, always thinking of Me; *antaḥ-ātmanā*—within himself; *śraddhā-vān*—in full faith; *bhajate*—renders transcendental loving service; *yaḥ*—one who; *mām*—to Me (the Supreme Lord); *saḥ*—he; *me*—by Me; *yukta-tamaḥ*—the greatest *yogī*; *mataḥ*—is considered.

TRANSLATION

And of all *yogīs,* the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me—he is the most intimately united with Me in *yoga* and is the highest of all. That is My opinion.

TRACK 14



There are many *yogīs* performing austerities but the one who actually serves Kṛṣṇa will attain Him.

EXPLANATION

There are many different kinds of *yoga*. All these *yoga* systems should lead us to serve Kṛṣṇa with love. The word "*bhajate*" in this verse means service, not just worship. Worship is more formal. Service is with love. If we don't worship a great person, we will be called rude. But if we don't serve the Lord we are completely useless.

So all *yoga* should bring us to this loving service. When we work for Kṛṣṇa without wanting the results for ourselves, that is called *karma-yoga*. When *karma-yoga* becomes more pure because of knowledge and renunciation, it becomes *jñāna-yoga*. When, in *jñāna-yoga*, a person increases meditation on the Lord in the heart by exercises, it is called *aṣṭāṅga-yoga*. When a person goes beyond *aṣṭāṅga-yoga* to know and serve Kṛṣṇa as a person, it is called *bhakti-yoga*. A *yogī* should keep going forward until he or she comes to *bhakti-yoga*. That is a path of all good fortune.

In *bhakti-yoga*, the *yogī* concentrates on Kṛṣṇa, who is also called Śyāmasundara. Kṛṣṇa is beautifully colored like a cloud. His lotus face is as bright as the sun. He wears a flower garland and a dress that is brilliant with jewels. On all sides is His brilliant radiance, called the *brahmajyoti*.

6.47 And of all yogis, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me—he is the most intimately united with Me in yoga and is the highest of all. That is My opinion.

TEXT 7.3

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन् मां वेत्ति तत्त्वतः ॥३॥

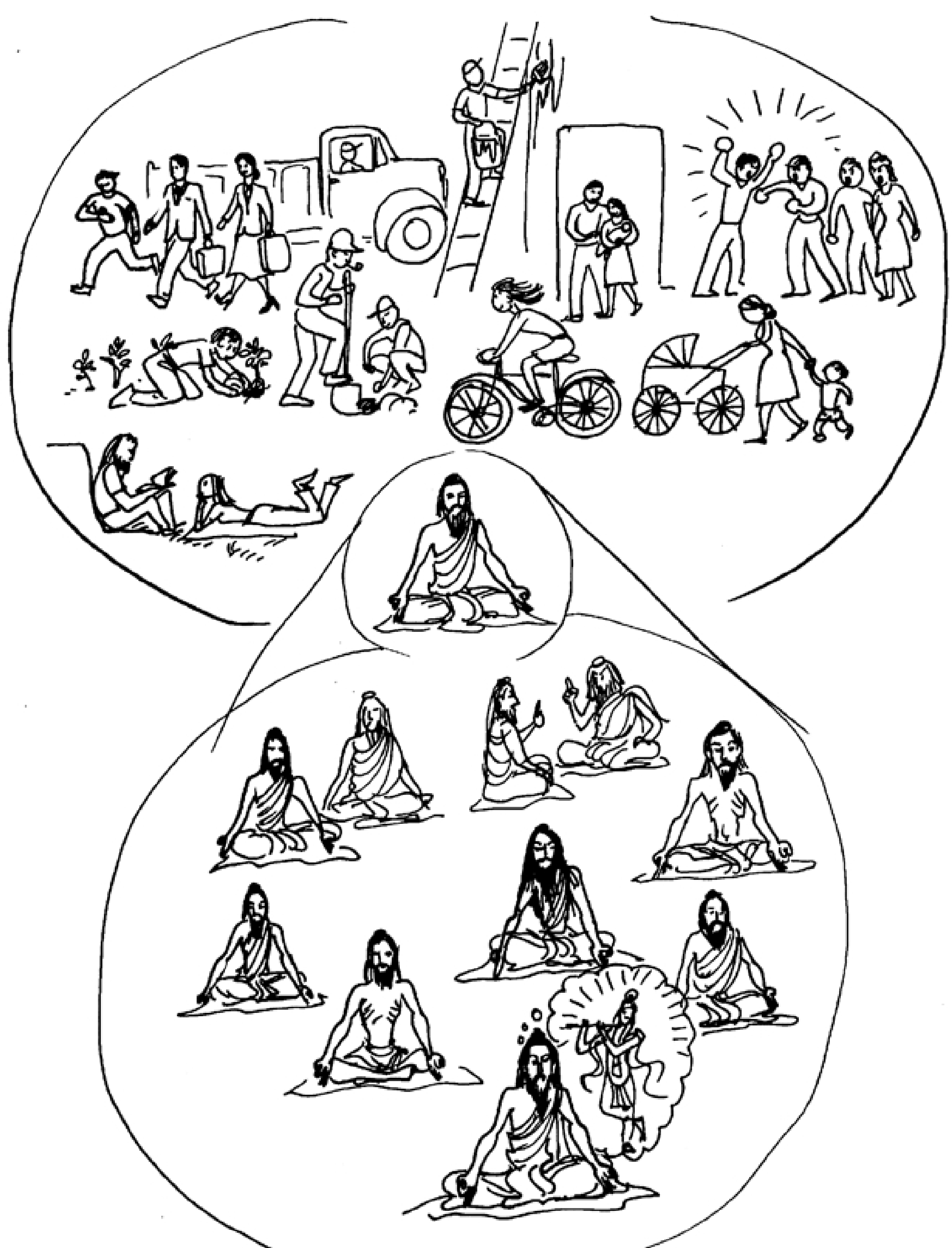
manuṣyāṇāṁ sahasreṣu
kaścid yatati siddhaye
yatatām api siddhānāṁ
kaścin māṁ vetti tattvataḥ

manuṣyāṇām—of men; *sahasreṣu*—out of many thousands; *kaścit*—someone; *yatati*—endeavors; *siddhaye*—for perfection; *yatatām*—of those so endeavoring; *api*—indeed; *siddhānām*—of those who have achieved perfection; *kaścit*—someone; *mām*—Me; *vetti*—does know; *tattvataḥ*—in fact.

TRANSLATION

Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth.

TRACK 15



Out of many people performing all kinds of activities one may become a *yogī*, and of all those who become *yogīs* only one knows Kṛṣṇa.

EXPLANATION

Many people are interested only in eating, sleeping, defending and mating, which are also done by the animals. We can see that most of society is only engaged in these activities. Of those who have some interest in spiritual life, many only want to get some pious benefit or liberation. Even those *yogīs* who have realized Brahman are frequently confused about the Supreme Lord and believe Him to be impersonal. It is not easy to know Kṛṣṇa because He is only able to be known by *bhakti,* pure devotional service.

7.3 Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth.

TEXT 7.7

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥७॥

mattaḥ parataraṁ nānyat
kiñcid asti dhanañjaya
mayi sarvam idaṁ protaṁ
sūtre maṇi-gaṇā iva

mattaḥ—beyond Me; *para-taram*—superior; *na*—not; *anyat kiñcit*—anything else; *asti*—there is; *dhanañjaya*—O conqueror of wealth; *mayi*—in Me; *sarvam*—all that be; *idam*—which we see; *protam*—is strung; *sūtre*—on a thread; *maṇi-gaṇāḥ*—pearls; *iva*—like.

TRANSLATION

O conqueror of wealth, there is no truth superior to Me. Everything rests upon Me, as pearls are strung on a thread.



Kṛṣṇa tells His friend Arjuna that everything is resting on Him.

EXPLANATION

Here Kṛṣṇa tells Arjuna that He, the person Kṛṣṇa, is the Supreme Truth. So we can know that the highest truth is personal. What Kṛṣṇa says here is also said in other parts of the *Vedas*. For example, the *Śvetāśvatara Upaniṣad* says, "There is no truth superior to that Supreme Person because He is the supermost." The *Brahma-saṁhitā* states, "The Supreme Absolute Truth Personality of Godhead is Lord Kṛṣṇa, who is the primeval Lord, the reservoir of all pleasure, Govinda, and the eternal form of complete bliss and knowledge."

7.7 O conqueror of wealth, there is no truth superior to Me. Everything rests upon Me, as pearls are strung on a thread.

TEXT 7.14

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥१४॥

daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te

daivī—transcendental; *hi*—certainly; *eṣā*—this; *guṇa-mayī*—consisting of the three modes of material nature; *mama*—My; *māyā*—energy; duratyayā—very difficult to overcome; *mām*—unto Me; *eva*—certainly; *ye*—those who; *prapadyante*—surrender; *māyām etām*—this illusory energy; *taranti*—overcome; *te*—they.

TRANSLATION

This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.

TRACK 17



Most people are being conquered by the material energy, represented by Durghā Devī, who is sitting on a lion. But the person who surrenders to Kṛṣṇa can easily go past her.

EXPLANATION

Kṛṣṇa states here that the energy of illusion is His. He also explains that illusory energy is divine. We, the spirit souls, are also divine energy. Being spiritual, we are above material illusion. But because Kṛṣṇa, the All-powerful, controls illusion, we cannot overcome it by our own strength.

The word *guna* in this verse can be translated as "rope." Illusion is like ropes that tie us to this temporary world. Only someone who is not also tied up can free us. This free, liberated person is Kṛṣṇa Himself who, as the master of *māyā,* can remove it from us by His mercy. Other souls who are liberated can also help free us by teaching us how to serve Kṛṣṇa. But no other conditioned or bound-up soul can liberate us, even if that person is a demigod.

7.14 This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.

TEXT 7.15

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥१५॥

na māṁ duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuraṁ bhāvam āśritāḥ

na—not; *mām*—unto Me; *duṣkṛtinaḥ*—miscreants; *mūḍhāḥ*—foolish; *prapadyante*—surrender; *nara-adhamāḥ*—lowest among mankind; *māyayā*—by the illusory energy; *apahṛta*—stolen; *jñānāḥ*—whose knowledge; *āsuram*—demonic; *bhāvam*—nature; *āśritāḥ*—accepting.

TRANSLATION

Those miscreants who are grossly foolish, who are lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons do not surrender unto Me.



These two men are miscreants who do not surrender to Kṛṣṇa.

EXPLANATION

We learned in the last verse that if we surrender to Kṛṣṇa we can rise above all illusion. So why don't all educated and intelligent people take shelter of Kṛṣṇa? Actually, truly intelligent people who are call *ācāryas,* do surrender to Kṛṣṇa. But others, no matter how wonderful they seem, are described here as grossly foolish, lowest of mankind, those whose knowledge is covered, and atheists.

Grossly foolish people live practically like animals. They work hard for a little food, shelter, and family life. They don't think much about the purpose of life.

People who are lowest among mankind can mean uncivilized people. But in the modern age many people who seem civilized because they have books and machines, are really living just like savages in the jungle. People who don't follow the rules of real religion, especially trying to know and love God, are uncivilized no matter how advanced they may be in a material way.

Someone whose knowledge is stolen by illusion may appear to have much education and intelligence. But, they may only be interested in studying the material world. If they do study scriptures like the *Bhagavad-gītā,* then they twist the meaning.

The last group who don't surrender to Kṛṣṇa are atheists. An atheist is someone who doesn't accept that God exists. Someone can also be called an atheist if he or she says that God exists but He is not a person, or He cannot come to the material world.

7.15 Those miscreants who are grossly foolish, who are lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons do not surrender unto Me.

TEXT 7.19

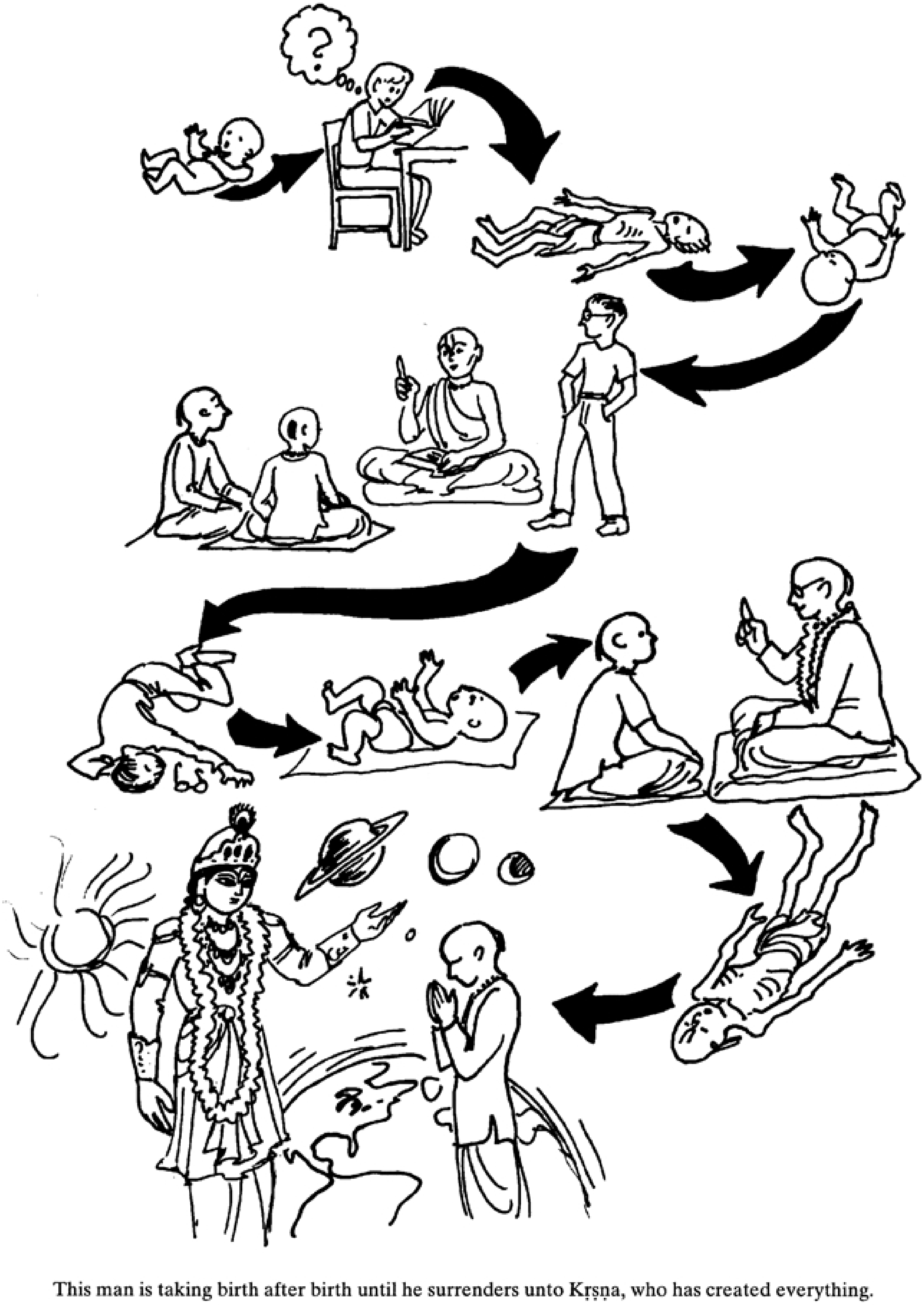
बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥१९॥

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā su-durlabhaḥ

bahūnām—many; *janmanām*—repeated births and deaths; *ante*—after; *jñāna-vān*—one who is in full knowledge; *mām*—unto Me; *prapadyate*—surrenders; *vāsudevaḥ*—the Personality of Godhead, Kṛṣṇa; *sarvam*—everything; iti—thus; *saḥ*—that; *mahā-ātmā*—great soul; *su-durlabhaḥ*—very rare to see.

TRANSLATION

After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.



This man is taking birth after birth until he surrenders unto Kṛṣṇa, who has created everything.

EXPLANATION

A living being tries to give up all material desires throughout many lives. First he may have an impersonal understanding. When that understanding gradually becomes purified, he will be able to understand that Kṛṣṇa is the cause of all causes. He will see that everything is in relation to Kṛṣṇa. Having a vision of the material creation depending on Kṛṣṇa, the devotee fully surrenders to Him.

7.19 After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.

TEXT 8.6

यं यं वापि स्मरन् भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥६॥

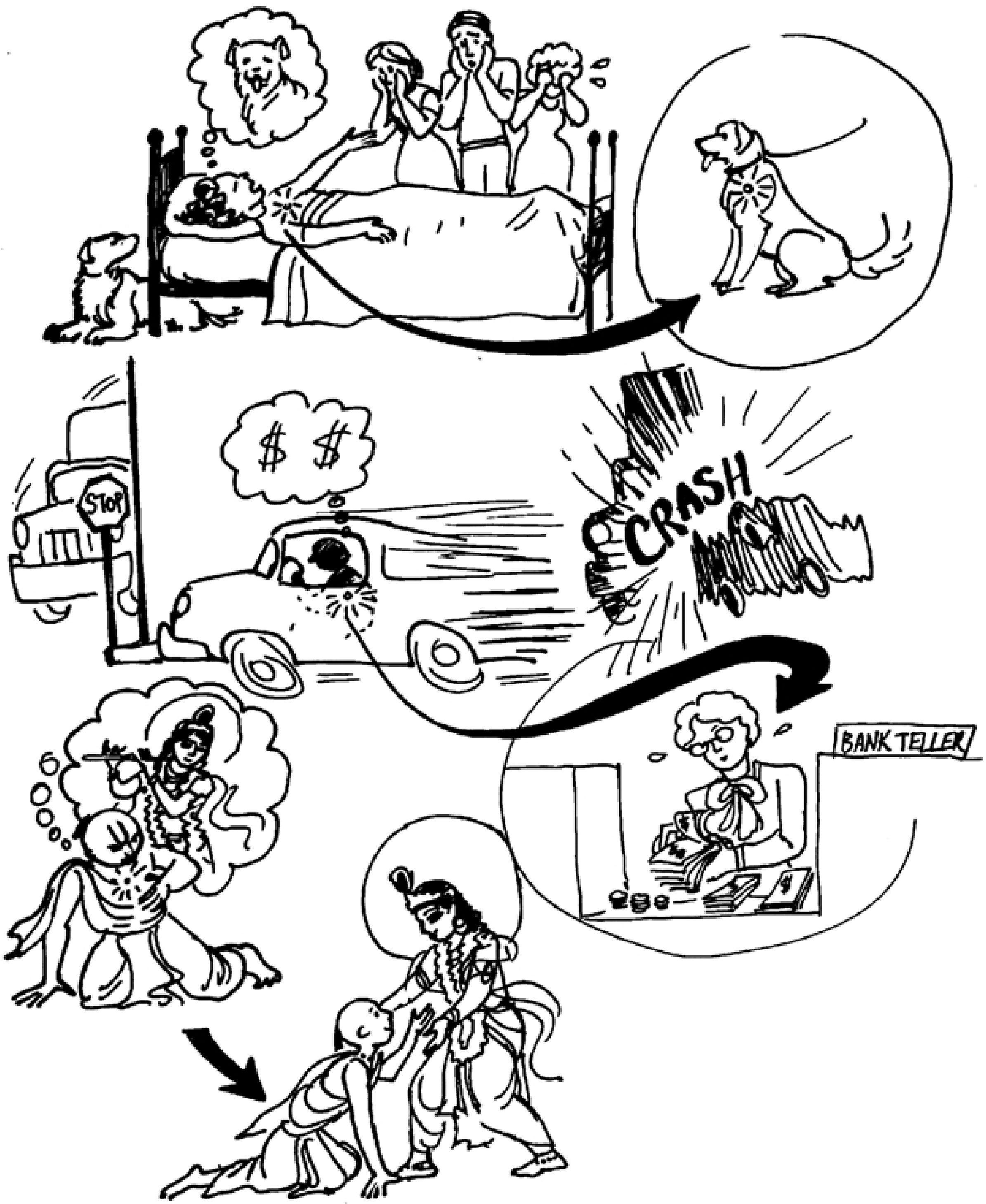
yaṁ yaṁ vāpi smaran bhāvaṁ
tyajaty ante kalevaram
taṁ tam evaiti kaunteya
sadā tad-bhāva-bhāvitaḥ

yam yam—whatever; *vā api*—at all; *smaran*—remembering; *bhāvam*—nature; *tyajati*—gives up; *ante*—at the end; *kalevaram*—this body; *tam tam*—similar; *eva*—certainly; *eti*—gets; *kaunteya*—O son of Kuntī; *sadā*—always; *tat*—that; *bhāva*—state of being; *bhāvitaḥ*—remembering.

TRANSLATION

Whatever state of being one remembers when he quits his body, O son of Kuntī, that state he will attain without fail.

TRACK 20



If someone thinks of a dog at the time of death he will take birth as a dog.
If he thinks of money he may work with money in his next life.
In the same way, if someone thinks of Kṛṣṇa at the time of death he will go to Kṛṣṇa.

EXPLANATION

One's thoughts during life come together to decide one's thoughts at death. That is the cause for the type of body one gets next. To get the transcendental nature of the Supreme Lord, one should live in goodness and always think of Kṛṣṇa. This is easiest by chanting His holy name.

8.6 Whatever state of
being one remembers
when he quits his body,
O son of Kunti, that
state he will attain
without fail.

TEXT 8.15

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥१५॥

mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ

mām—Me; *upetya*—achieving; *punaḥ*—again; *janma*—birth; *duḥkha-ālayam*—place of miseries; *aśāśvatam*—temporary; *na*—never; *āpnuvanti*—attain; *mahā-ātmānaḥ*—the great souls; *saṁsiddhim*—perfection; *paramām*—ultimate; *gatāḥ*—having achieved.

TRANSLATION

After attaining Me, the great souls, who are *yogīs* in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection.

TRACK 21



When a great soul reaches the spiritual world which is full of eternity, knowledge and bliss, he never comes back to this miserable material world.

EXPLANATION

Those great souls who have attained Kṛṣṇa's planet, which is beyond this material world of birth, death, disease and old age, do not wish to return. Kṛṣṇa's planet is not materially seen. Because the highest perfection is loving devotion to Kṛṣṇa, those pure devotees in Kṛṣṇa consciousness do not desire anything but Kṛṣṇa and His association. They don't care for any material opulence or planet.

8.15 After attaining Me, the great souls, who are yogis in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection.

TEXT 8.16

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥१६॥

ā-brahma-bhuvanāl lokāḥ
punar āvartino 'rjuna
mām upetya tu kaunteya
punar janma na vidyate

ā-brahma-bhuvanāt—up to the Brahmaloka planet; *lokāḥ*—the planetary systems; *punaḥ*—again; *āvartinaḥ*—returning; *arjuna*—O Arjuna; *mām*—unto Me; *upetya*—arriving; *tu*—but; *kaunteya*—O son of Kuntī; *punaḥ janma*—rebirth; *na*—never; *vidyate*—takes place.

TRANSLATION

From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kuntī, never takes birth again.

TRACK 22



The material planets—hellish, earthly, heavenly, or even Brahmaloka—are in a cloud of darkness. All these planets are full of misery. But in the spiritual world, Kṛṣṇa's planet, there is no more birth.

EXPLANATION

All *yoga* must lead to devotion. Without that devotion and service to the Supreme Lord, a living being goes from higher planets to lower ones and back again. One can gradually go to higher and higher realms in the material universe until he attains the spiritual planets.

8.16 From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kunti, never takes birth again.

TEXT 9.2

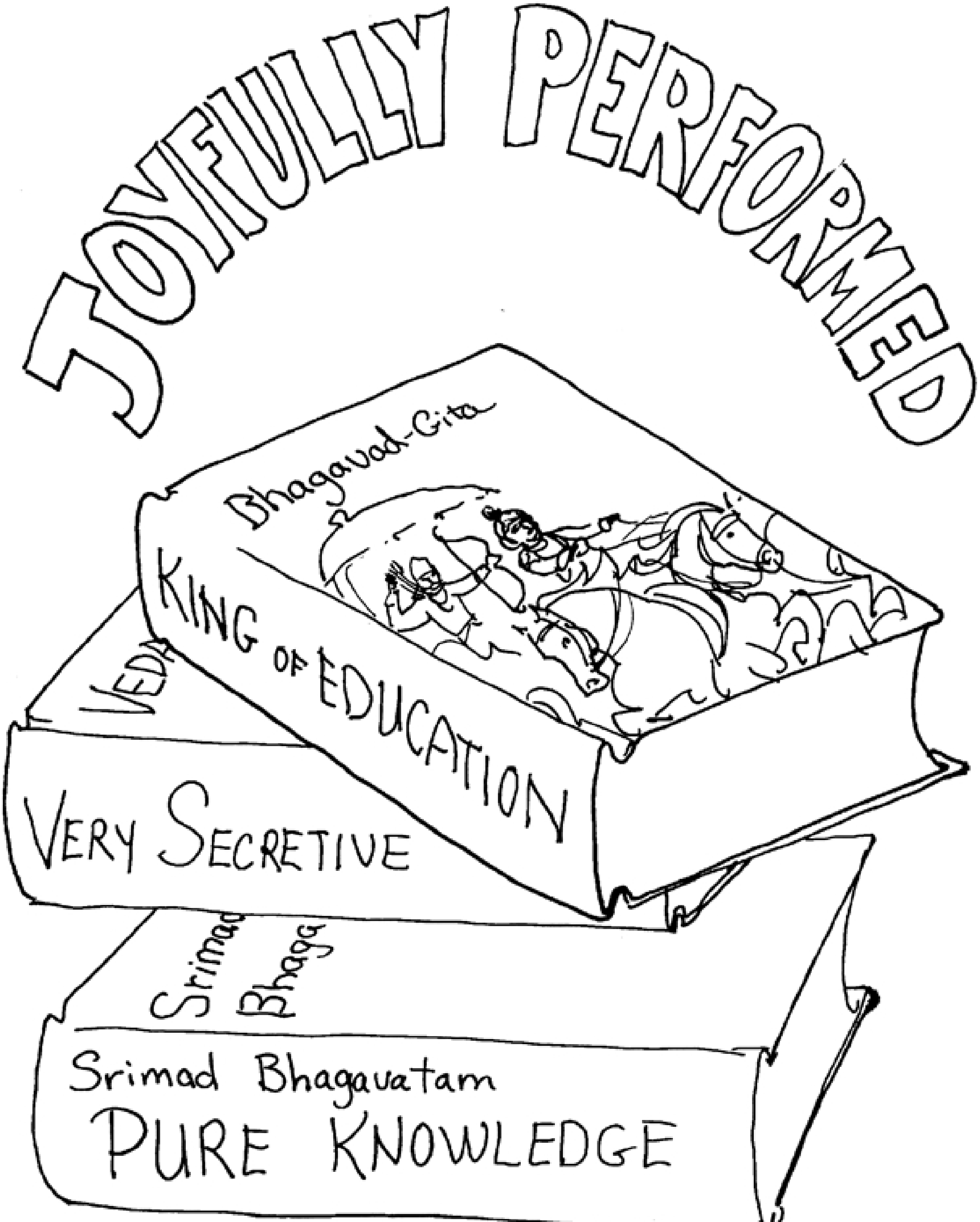
राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥२॥

rāja-vidyā rāja-guhyaṁ
pavitram idam uttamam
pratyakṣāvagamaṁ dharmyaṁ
su-sukhaṁ kartum avyayam

rāja-vidyā—the king of education; *rāja-guhyam*—the king of confidential knowledge; *pavitram*—the purest; *idam*—this; *uttamam*—transcendental; *pratyakṣa*—by direct experience; *avagamam*—understood; *dharmyam*—the principle of religion; *su-sukham*—very happy; *kartum*—to execute; *avyayam*—everlasting.

TRANSLATION

This knowledge is the king of education, the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realization, it is the perfection of religion. It is everlasting, and it is joyfully performed.



The Vedic literature, the king of knowledge, are secret,
pure, and joyful. They allow us to directly realize our self.

EXPLANATION

Most people know about material things but are very ignorant of the secret knowledge about the soul. Kṛṣṇa has already explained that the soul is not destroyed when the body dies. Now Kṛṣṇa will describe the most secret information—spiritual activities of the soul. This knowledge is the most pure because spiritual activities are completely free of sin. Fruitive activities sow the seeds of sins. Only by performing devotional service do the seeds of sinful activity vanish.

Devotional service is also called the purest because it doesn't depend on whatever we have already done. Even in the early stages of devotion, one can directly feel spiritual progress and enlightenment. This activity of devotion is the essence of all religion. It is a very joyful process from beginning to end. Devotion is not only a means to liberation, it is the soul's eternal activity.

9.2 This knowledge is the king of education, the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realization, it is the perfection of religion. It is everlasting, and it is joyfully performed.

TEXT 9.4

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥४॥

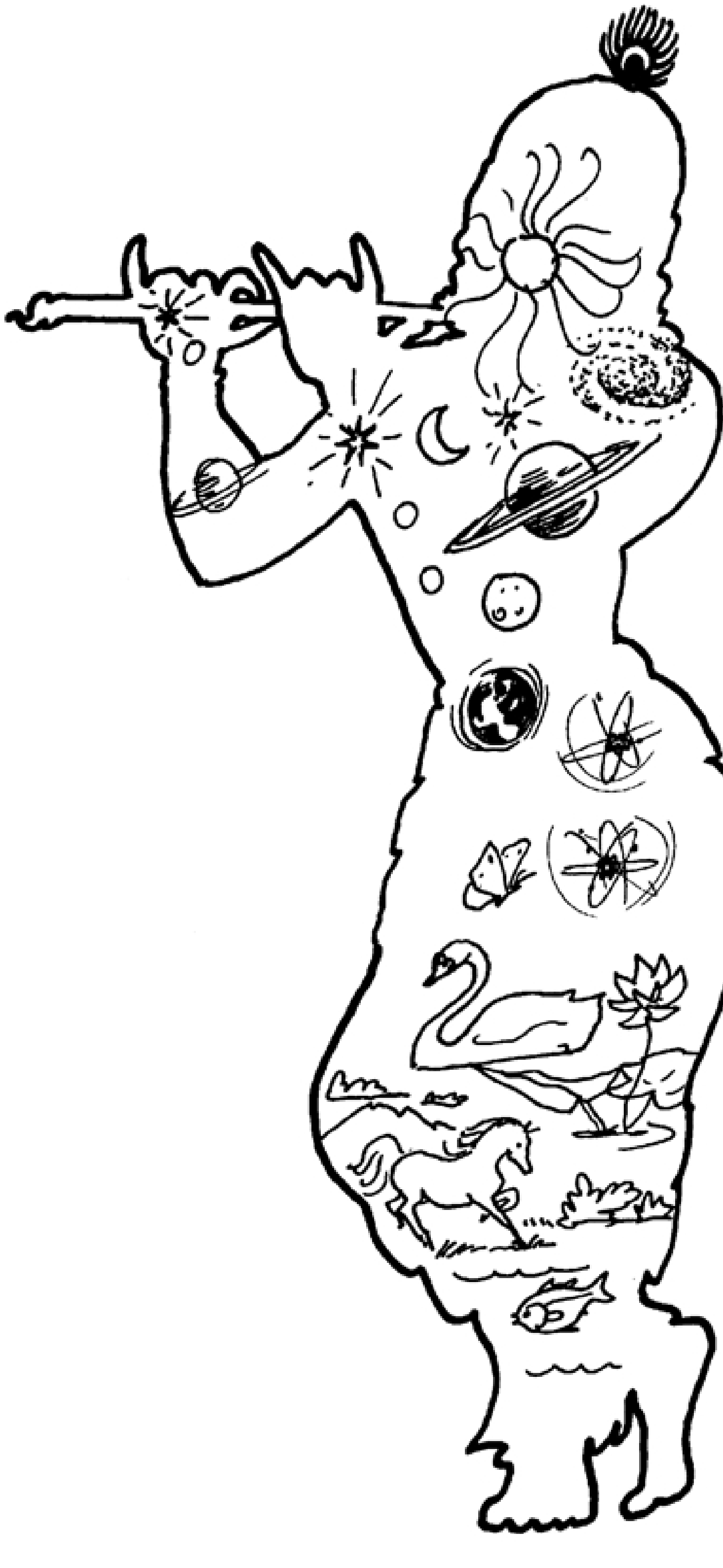
mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ

mayā—by Me; *tatam*—pervaded; *idam*—this; *sarvam*—all; *jagat*—cosmic manifestation; *avyakta-mūrtinā*—by the unmanifested form; *mat-sthāni*—in Me; *sarva-bhūtāni*—all living entities; *na*—not; *ca*—also; *aham*—I; *teṣu*—in them; *avasthitaḥ*—situated.

TRANSLATION

By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.

TRACK 24



All the planetary systems, as well as all living entities, are situated within Kṛṣṇa.

EXPLANATION

Everything is resting on Kṛṣṇa's energy. Yet, although He is all-pervading and everpresent, we cannot see Him. Only by developing pure love for Him will He reveal Himself. Material senses cannot see Him. Kṛṣṇa says that although He is the support of everything, still He is not personally present in everything. He has His own eternal transcendental form. One can understand that a king has so many different departments in his government that are all resting on the king's power, yet the king is not personally present in each department.

9.4 By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.

TEXT 9.10

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥१०॥

mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate

mayā—by Me; *adhyakṣeṇa*—by superintendence: *prakṛtiḥ*—material nature; *sūyate*—manifests; *sa*—both; *cara-acaram*—the moving and the nonmoving; *hetunā*—for the reason; *anena*—this; *kaunteya*—O son of Kuntī; *jagat*—the cosmic manifestation; *viparivartate*—is working.

TRANSLATION

This material nature, which is one of My energies, is working under My direction, O son of Kuntī, producing all moving and nonmoving beings. Under its rule this manifestation is created and annihilated again and again.

TRACK 25



Working under the direction of Kṛṣṇa, Durghā Devī, who is the personification of the material energy, repeatedly creates and destroys all living entities.

EXPLANATION

Material nature manages this world according to Kṛṣṇa's directions. As the father gives seeds to the womb of the mother, so Kṛṣṇa puts all the living entities into the material nature by His glance. Still He has nothing to do with the manifestation of the material world directly, just as someone may smell a flower without touching it.

9.10 This material nature, which is one of My energies, is working under My direction, O son of Kunti, producing all moving and nonmoving beings. Under its rule this manifestation is created and annihilated again and again.

TEXT 9.11

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥११॥

avajānanti māṁ mūḍhā
mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto
mama bhūta-maheśvaram

avajānanti—deride; *mām*—Me; *mūḍhāḥ*—foolish men; *mānuṣīm*—in a human form; *tanum*—a body; *āśritam*—assuming; *param*—transcendental; *bhāvam*—nature; *ajānantah*—not knowing; *mama*—My; *bhūta*—of everything that be; *mahā-īśvaram*—the supreme proprietor.

TRANSLATION

Fools deride Me when I descend in the human form. They do not know My transcendental nature as the Supreme Lord of all that be.

TRACK 26



Fools who cannot accept the supremacy of Kṛṣṇa purposely turn their backs on Him.

EXPLANATION

We can see that in this world there are many different controllers. There is the mayor and, above him, the governor and, above him, the president. In the spiritual world, too, there are many controllers. But above all of them is Kṛṣṇa. He is the Supreme Lord. Because it is bewildering to nondevotees when He descends in human form, they mistake Him for an ordinary human being. They cannot imagine that one person can control the infinite and the minute at the same time. Yet, even in His human form He is doing so many things that no human being could do, because actually His body is *sac-cid-ānanda-vigraha*—eternal bliss and knowledge absolute. His body is never material. His appearance in this world is a manifestation of His internal energy. He says that the material energy is under His control and that if a soul surrenders unto Him then He will deliver him from the control of the material energy. This is possible only because Kṛṣṇa is controlling the material nature. He is in every atom and the heart of every being as the Supersoul. So in addition to respecting the Lord Himself we should respect everyone as a temple of the Lord.

9.11 Fools deride Me
when I descend in the
human form. They
do not know My
transcendental nature
as the Supreme Lord
of all that be.

TEXT 9.14

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥१४॥

satataṁ kīrtayanto māṁ
yatantaś ca dṛḍha-vratāḥ
namasyantaś ca māṁ bhaktyā
nitya-yuktā upāsate

satatam—always; *kīrtayantaḥ*—chanting; *mām*—about Me; *yatantaḥ*—fully endeavoring; *ca*—also; *dṛḍha-vratāḥ*—with determination; *namasyantaḥ*—offering obeisances; *ca*—and; *mām*—Me; *bhaktyā*—in devotion; *nitya-yuktāḥ*—perpetually engaged; *upāsate*—worship.

TRANSLATION

Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion.

TRACK 27



Devotees of the Lord are constantly chanting Kṛṣṇa's name, discussing Kṛṣṇa's glories, offering obeisances to Kṛṣṇa, and worshiping Kṛṣṇa.

EXPLANATION

A great soul, or *mahātmā,* is someone who is always glorifying the Supreme Lord Kṛṣṇa. We should look for this symptom if we want to understand who is really a great soul. One's material situation—such as whether or not someone is married, old or young—doesn't matter. In a happy mood, a great soul uses his or her body, mind, and words to serve Śrī Kṛṣṇa.

A *mahātmā* also works with great determination. There are certain austerities that the scriptures mention which will help serious devotees go to the transcendental world. These activities include fasting on Ekādaśī and on the Lord's appearance day. A great soul is sure to become perfect because of following these rules strictly.

9.14 Always chanting
My glories, endeavoring
with great determination,
bowing down before Me,
these great souls
perpetually worship Me
with devotion.

TEXT 9.26

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥२६॥

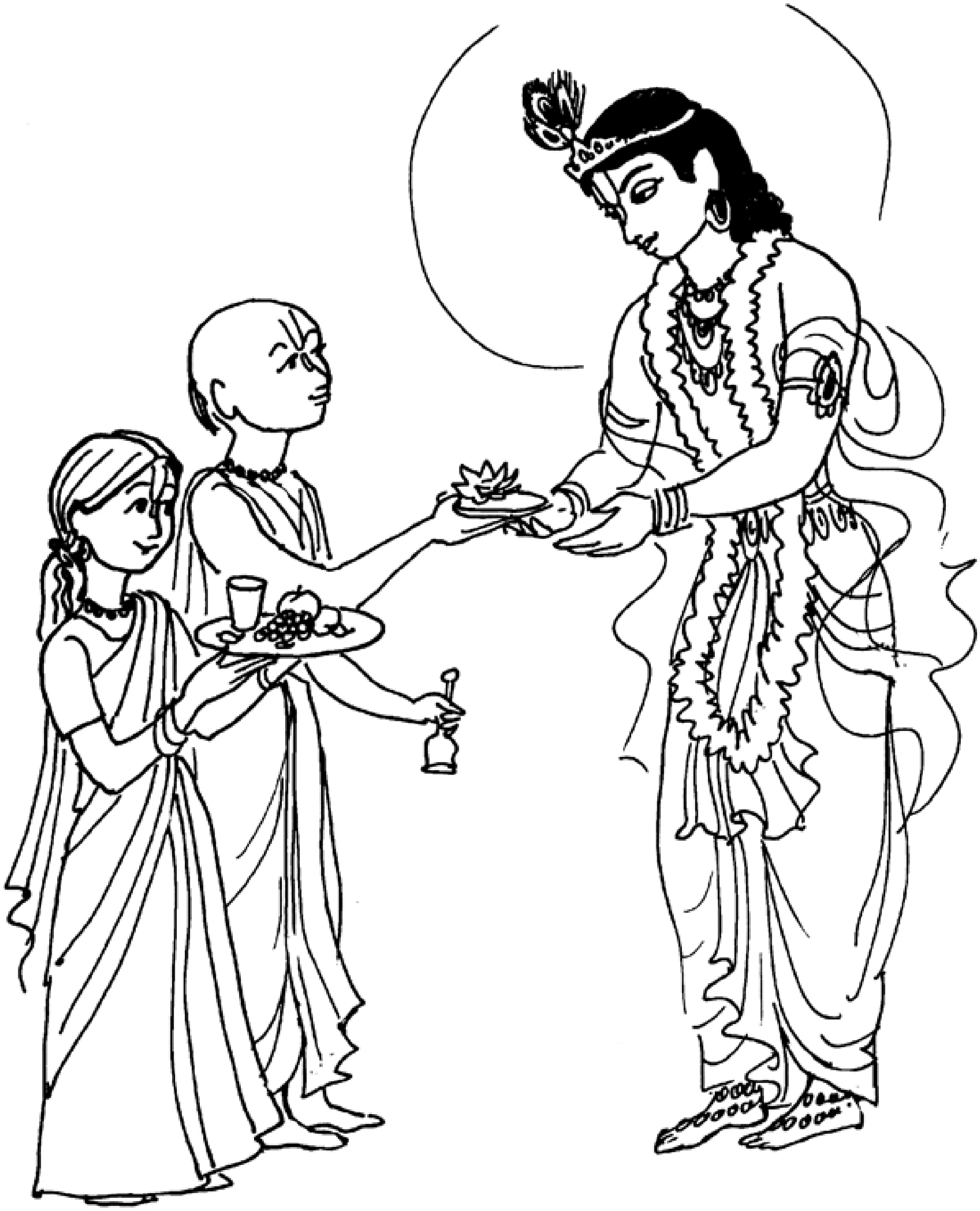
patraṁ puṣpaṁ phalaṁ toyaṁ
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

patram—a leaf; *puṣpam*—a flower; *phalam*—a fruit; *toyam*—water; *yaḥ*—whoever; *me*—unto Me; *bhaktyā*—with devotion; *prayacchati*—offers; *tat*—that; *aham*—I; *bhakti-upahṛtam*—offered in devotion; *aśnāmi*—accept; *prayata-ātmanaḥ*—from one in pure consciousness.

TRANSLATION

If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.

TRACK 28



Kṛṣṇa accepts vegetarian food offered with love.

EXPLANATION

Kṛṣṇa asks for very simple things. Anyone can get leaves, fruit, or water to offer to Kṛṣṇa with love. So we don't need to be smart, or rich, or anything material. We just have to love Kṛṣṇa. He doesn't need fruit or water, but He likes to eat what we offer with devotion.

If we really want to love Kṛṣṇa, we will offer Him what He wants. So we cannot offer Him meat, fish or eggs. He is not asking for such things. When we make an offering to Kṛṣṇa, we should prepare simple vegetarian dishes. Then we should put that food in front of the deity or Kṛṣṇa's picture and bow down. We should pray for Him to accept what we offer.

Kṛṣṇa has already explained in the third chapter that eating food after offering it in sacrifice is free from sin. When we eat food that we have offered to Kṛṣṇa, we purify our body. We also get a good brain to understand spiritual life.

If someone doesn't know that Kṛṣṇa is a person, then this verse will confuse him.

9.26 If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.

TEXT 9.27

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥२७॥

yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam

yat—whatever; *karoṣi*—you do; *yat*—whatever; *aśnāsi*—you eat; *yat*—whatever; *juhoṣi*—you offer; *dadāsi*—you give away; *yat*—whatever; *yat*—whatever; *tapasyasi*—austerities you perform; *kaunteya*—O son of Kuntī; *tat*—that; *kuruṣva*—do; *mat*—unto Me; *arpaṇam*—as an offering.

TRANSLATION

Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform—do that, O son of Kuntī, as an offering to Me.

TRACK 29



Whatever a devotee does is for Kṛṣṇa.

EXPLANATION

This verse explains how we can live in such a way that we won't forget Kṛṣṇa at any time. We all have to do some work in order to live. That work should be to please Kṛṣṇa. We all have to eat something. Our food should be what has been offered to Kṛṣṇa with love. Civilized people usually follow some religion. Our religious practices should be directed to Kṛṣṇa. And each of us likes to give away money or gifts. We should spend our extra money to serve Kṛṣṇa, preaching His glories. If we want to meditate on something, we should meditate on Kṛṣṇa by chanting His names on beads.

9.27 Whatever you do,
whatever you eat,
whatever you offer or
give away, and
whatever austerities you
perform—do that, O son
of Kunti, as an offering
to Me.

TEXT 9.34

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥३४॥

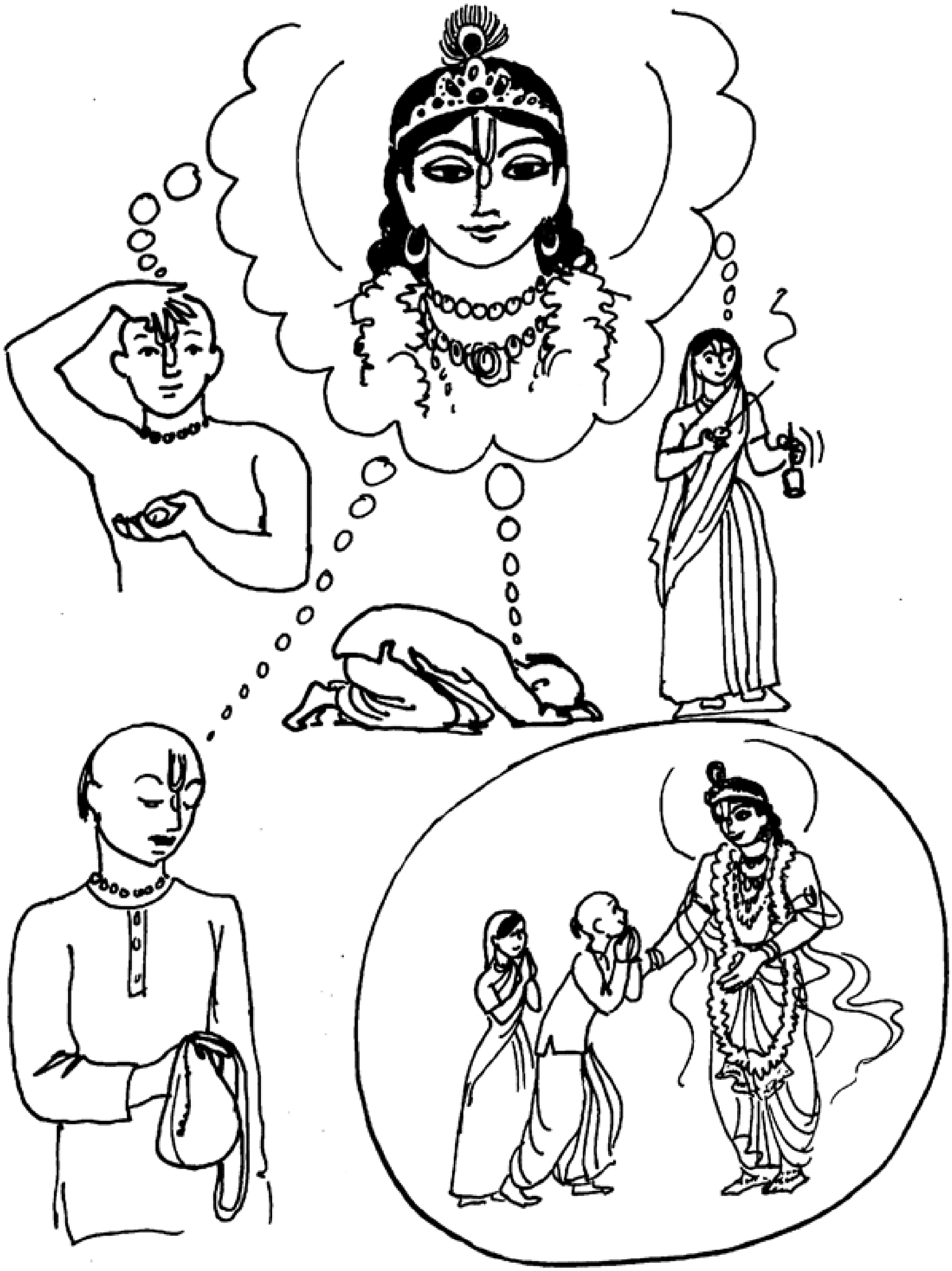
man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi yuktvaivam
ātmānaṁ mat-parāyaṇaḥ

mat-manāḥ—always thinking of Me; *bhava*—become; *mat*—My; *bhaktaḥ*—devotee; *mat*—My; *yājī*—worshiper; *mām*—unto Me; *namaskuru*—offer obeisances; *mām*—unto Me; *eva*—completely; *eṣyasi*—you will come; *yuktvā*—being absorbed; *evam*—thus; *ātmānam*—your soul; *mat-parāyaṇaḥ*—devoted to Me.

TRANSLATION

Engage your mind always in thinking of Me, become My devotee, offer obeisances to Me and worship Me. Being completely absorbed in Me, surely you will come to Me.

TRACK 30



Putting *tilaka,* the symbol of Kṛṣṇa, on one's forehead symbolizes that one becomes a devotee. Offering incense, a devotee worships Kṛṣṇa. A devotee thinks of Kṛṣṇa while chanting the holy name on beads, and a devotee offers obeisances to Kṛṣṇa. By doing this, they come to Kṛṣṇa.

EXPLANATION

We should always be able to think of Kṛṣṇa. This is easy if everything we do is connected with Him. There is no difference between Kṛṣṇa, His mind and His body. The impersonalists try to make some difference and separate Kṛṣṇa from His personality or His body. But He is the Absolute Truth who has a transcendental and absolute form. We should always think of Kṛṣṇa with loving devotion. We can engage all our activities in His service and offer our obeisances to Him.

9.34 Engage your
mind always in
thinking of Me, become
My devotee, offer
obeisances to Me and
worship Me. Being
completely absorbed in
Me, surely you will
come to Me.

TEXT 10.8

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥८॥

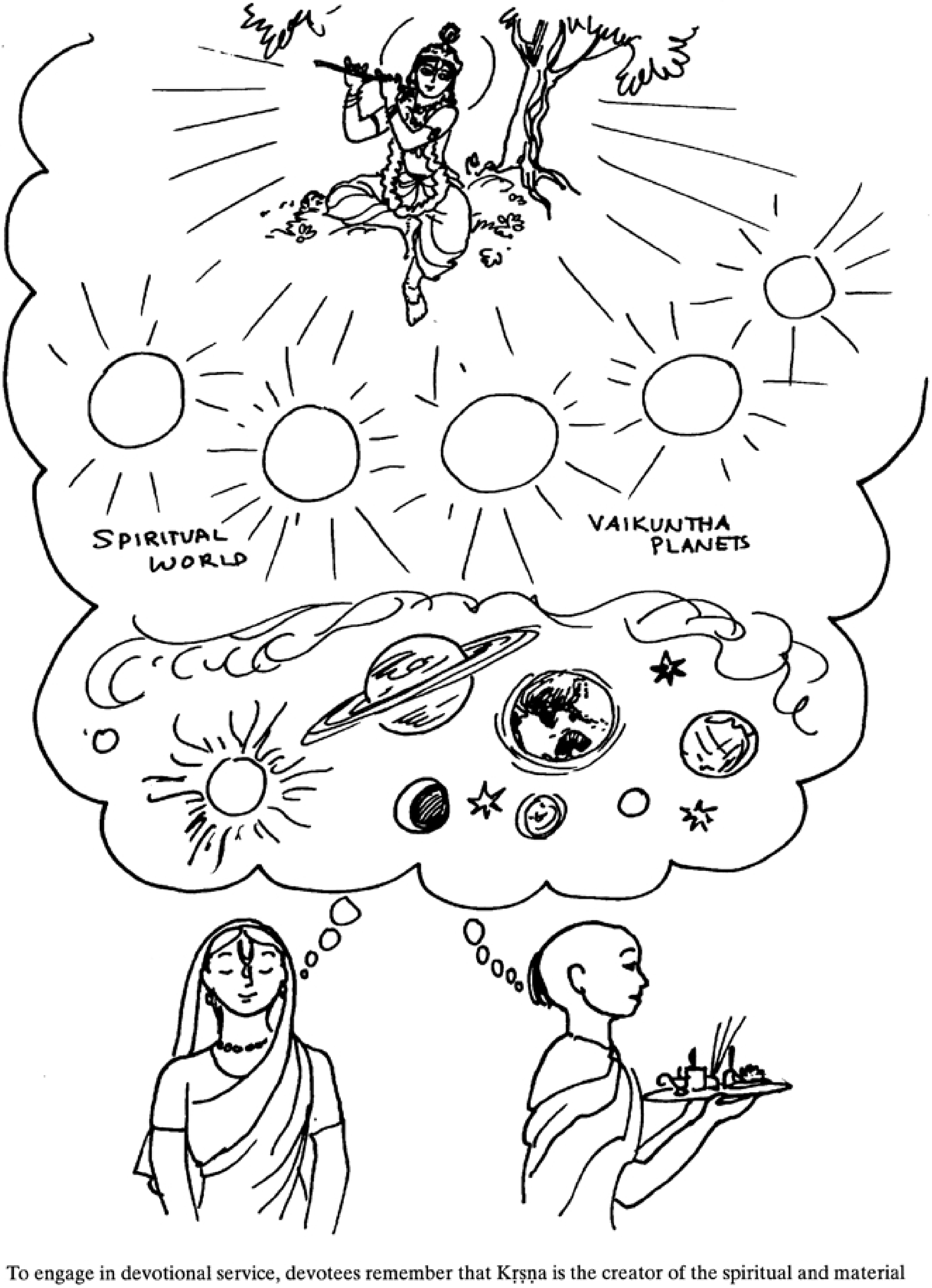
ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ
budhā bhāva-samanvitāḥ

aham—I; *sarvasya*—of all; *prabhavaḥ*—the source of generation; *mattaḥ*—from Me; *sarvam*—everything; *pravartate*—emanates; *iti*—thus; *matvā*—knowing; *bhajante*—become devoted; *mām*—unto Me; *budhāḥ*—the learned; *bhāva-samanvitāḥ*—with great attention.

TRANSLATION

I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts.

TRACK 31



To engage in devotional service, devotees remember that Kṛṣṇa is the creator of the spiritual and material worlds.

EXPLANATION

All Vedic literature states that Kṛṣṇa, the source of Nārāyaṇa, created demigods such as Brahmā, Śiva, and Indra. Kṛṣṇa existed before these demigods, and before the sun, moon, stars or fire. A learned person hears from a bonafide spiritual master that Kṛṣṇa has created everything, and so uses all his energy in Kṛṣṇa consciousness.

10.8 I am the source
of all spiritual and
material worlds.
Everything emanates
from Me. The wise who
perfectly know this
engage in My devotional
service and worship Me
with all their hearts.

TEXT 10.9

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥९॥

mac-cittā mad-gata-prāṇā
bodhayantaḥ parasparam
kathayantaś ca māṁ nityaṁ
tuṣyanti ca ramanti ca

mat-cittāḥ—their minds fully engaged in Me; *mat-gata-prāṇāḥ*—their lives devoted to Me; *bodhayantaḥ*—preaching; *parasparam*—among themselves; *kathayantaḥ*—talking; *ca*—also; *mām*—about Me; *nityam*—perpetually; *tuṣyanti*—become pleased; *ca*—also; *ramanti*—enjoy transcendental bliss; *ca*—also.

TRANSLATION

The thoughts of My pure devotees dwell in Me, their lives are fully devoted to My service, and they derive great satisfaction and bliss from always enlightening one another and conversing about Me.

TRACK 32



Devotees are always happily thinking of Kṛṣṇa, serving Him, and talking about Him.

EXPLANATION

Pure devotees think of Kṛṣṇa with love twenty-four hours a day. They like to read the *Śrīmad-Bhāgavatam* which fully describes the transcendental nature of the Lord and His devotees. This love starts like a seed in the heart, gradually growing until it produces the fruit and flowers of love of God. A mature devotee lives in Kṛṣṇa naturally, like a fish in water. His pleasure in learning about Him is as natural as a boy and girl enjoying each other's company.

10.9 The thoughts of My pure devotees dwell in Me, their lives are fully devoted to My service, and they derive great satisfaction and bliss from always enlightening one another and conversing about Me.

TEXT 10.10

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥१०॥

teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

teṣām—unto them; *satata-yuktānām*—always engaged; *bhajatām*—in rendering devotional service; *prīti-pūrvakam*—in loving ecstasy; *dadāmi*—I give; *buddhi-yogam*—real intelligence; *tam*—that; *yena*—by which; *mām*—unto Me; *upayānti*—come; *te*—they.

TRANSLATION

To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me.

TRACK 33



This devotee is serving Kṛṣṇa with love, so Kṛṣṇa shows her the way to come to Him.

EXPLANATION

The words "*buddhi-yoga*" in this verse mean the *yoga* of intelligence. The highest intelligence is serving Kṛṣṇa with devotion. There are lower types of *yoga*. If someone knows that Kṛṣṇa is the goal but wants to work for himself also, that is called *karma-yoga*. If someone is working toward Kṛṣṇa but looks for happiness in using his mind to guess and speculate about the truth, that is called *jñāna-yoga*.

Kṛṣṇa will help a sincere person who is searching for Him through the *yoga* of intelligence. Sometimes even if someone has a bonafide spiritual master and works in a real spiritual society, he or she may be confused about how to make progress. Kṛṣṇa helps such a person from his heart as long as he does some work for Kṛṣṇa with love.

10.10 To those who are
constantly devoted to
serving Me with love, I
give the understanding
by which they can
come to Me.

TEXT 10.11

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥११॥

teṣām evānukampārtham
aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho
jñāna-dīpena bhāsvatā

teṣām—for them; *eva*—certainly; *anukampā-artham*—to show special mercy; *aham*—I; *ajñāna-jam*—due to ignorance; *tamaḥ*—darkness; *nāśayāmi*—dispel; *ātma-bhāva*—within their hearts; *sthaḥ*—situated; *jñāna*—of knowledge; *dīpena*—with the lamp; *bhāsvatā*—glowing.

TRANSLATION

To show them special mercy, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.

TRACK 34



By using the lamp of knowledge, Kṛṣṇa who is situated within one's heart, destroys ignorance.

EXPLANATION

Very learned scholars teach the science of devotion. However, even if a devotee does not have much education or knowledge, Kṛṣṇa helps him from within. By studying the *Bhagavad-gītā*, chanting Kṛṣṇa's names, and performing devotional service, the dirt is cleansed from the heart and one can completely surrender to Kṛṣṇa.

The greatest scholar and the most intelligent person, by themselves, can never understand the Supreme Lord. One must become a lover of Kṛṣṇa, who will then reveal Himself. When Kṛṣṇa removes the darkness from the heart, He provides all spiritual knowledge and all material necessities.

10.11 To show them
special mercy, I,
dwelling in their
hearts, destroy with the
shining lamp of
knowledge the darkness
born of ignorance.

TEXT 11.54

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥५४॥

bhaktyā tv ananyayā śakya
aham evaṁ-vidho 'rjuna
jñātuṁ draṣṭuṁ ca tattvena
praveṣṭuṁ ca parantapa

bhaktyā—by devotional service; *tu*—but; *ananyayā*—without being mixed with fruitive activities or speculative knowledge; *śakyaḥ*—possible; *aham*—I; *evam-vidhaḥ*—like this; *arjuna*—O Arjuna; *jñātum*—to know; *draṣṭum*—to see; *ca*—and; *tattvena*—in fact; *praveṣṭum*—to enter into; *ca*—also; *parantapa*—O mighty-armed one.

TRANSLATION

My dear Arjuna, only by undivided devotional service can I be understood as I am, standing before you, and can thus be seen directly. Only in this way can you enter into the mysteries of My understanding.

TRACK 35



Kṛṣṇa shows Arjuna His universal form, His form as four-handed Nārāyaṇa or Viṣṇu, and His original two-armed form as Kṛṣṇa. He explains that to see these forms, one must have devotion.

EXPLANATION

The universal form that Kṛṣṇa shows Arjuna is not the original form of God. Kṛṣṇa shows this universal form to attract people who do not love Him. He also sets a standard; if someone claims to be God, then that person should show his universal form.

Here Kṛṣṇa has changed from the universal form to His four-handed form to His two-handed form. We understand from this that Kṛṣṇa's two-handed form is the original form of the Lord. We can only understand this form if we love Kṛṣṇa. We learn to love Kṛṣṇa by following the process which the Vedic scriptures describe. When we follow the Vedic rules under a *guru*'s guidance, then Kṛṣṇa reveals Himself to us.

11.54 My dear Arjuna, only by undivided devotional service can I be understood as I am, standing before you, and can thus be seen directly. Only in this way can you enter into the mysteries of My understanding.

TEXT 12.5

क्लेशोऽधिकतरस्तेषाम् अव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥५॥

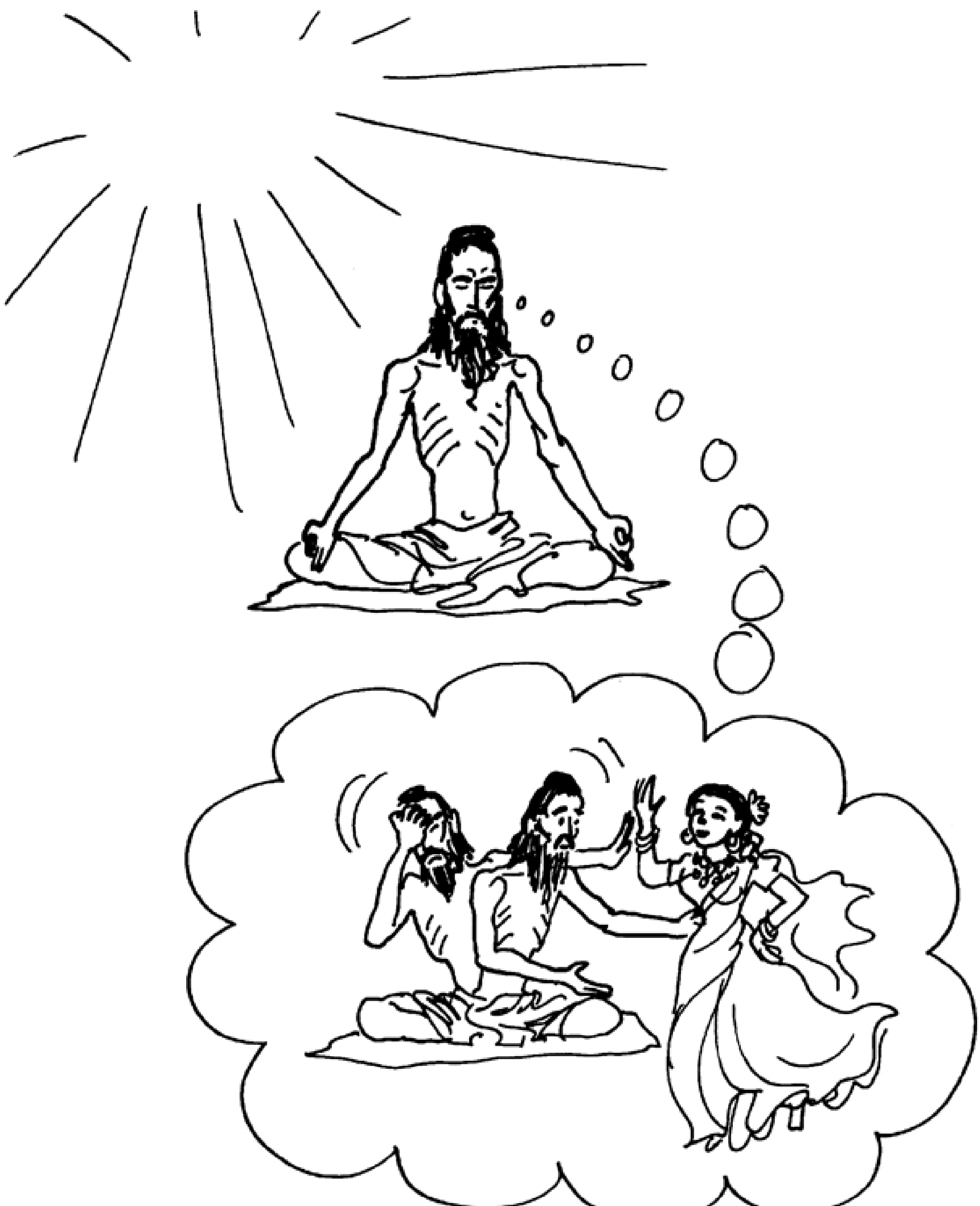
kleśo 'dhikataras teṣām
avyaktāsakta-cetasām
avyaktā hi gatir duḥkhaṁ
dehavadbhir avāpyate

kleśaḥ—trouble; *adhika-taraḥ*—very much; *teṣām*—of them; *avyakta*—to the unmanifested; *āsakta*—attached; *cetasām*—of those whose minds; *avyaktā*—toward the unmanifested; *hi*—certainly; *gatiḥ*—progress; *duḥkham*—with trouble; *deha-vadbhiḥ*—by the embodied; *avāpyate*—is achieved.

TRANSLATION

For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied.

TRACK 36



Yogīs who try to meditate on the *brahmajyoti* have a difficult time controlling their senses.

EXPLANATION

It is possible to realize Kṛṣṇa through an impersonal understanding, called *jñāna-yoga*. But Kṛṣṇa doesn't suggest that we try to make spiritual progress in this way. Why? Because an impersonal understanding of God is unnatural. We are always persons. If we try to stop thinking we are the body but do not understand our spiritual, personal nature, that will be very difficult for us. And, if we actually get impersonal realization of God, it will be difficult to then love Kṛṣṇa as a person because we will have worked so hard to forget about personality. So, understanding Kṛṣṇa in an impersonal way is difficult to do and then makes real spiritual perfection difficult.

Loving Kṛṣṇa, however, is easy and natural. We hear the glories of the Lord, eat food we have offered to Him, and worship His deity form in the temple.

12.5 For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied.

TEXT 13.3

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥३॥

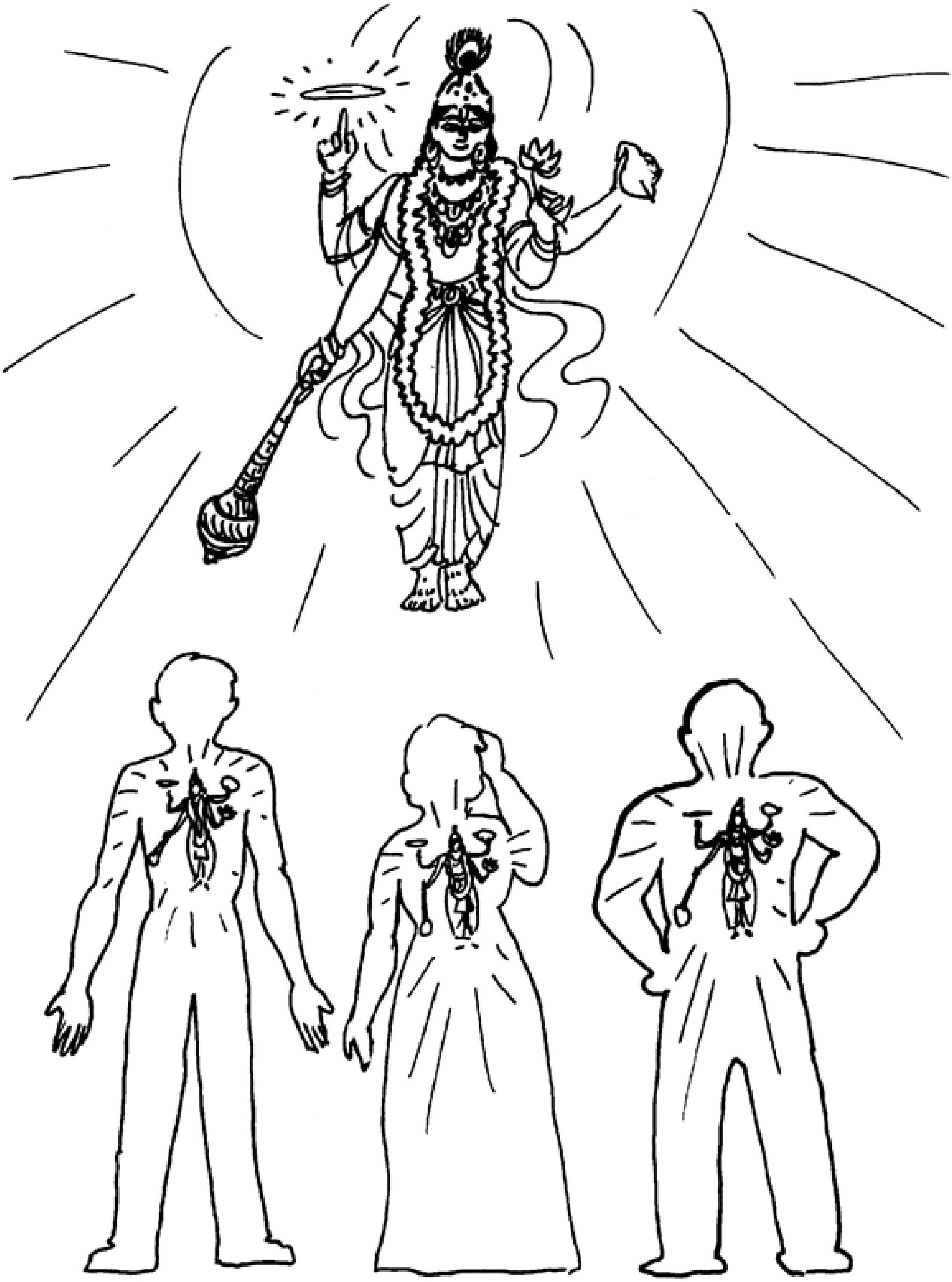
kṣetra-jñaṁ cāpi māṁ viddhi
sarva-kṣetreṣu bhārata
kṣetra-kṣetrajñayor jñānaṁ
yat taj jñānaṁ mataṁ mama

kṣetra-jñam—the knower of the field; *ca*—also; *api*—certainly; *mām*—Me; *viddhi*—know; *sarva*—all; *kṣetreṣu*—in bodily fields; *bhārata*—O son of Bharata; *kṣetra*—the field of activities (the body); *kṣetra-jñayoḥ*—and the knower of the field; *jñānam*—knowledge of; *yat*—that which; *tat*—that; *jñānam*—knowledge; *matam*—opinion; *mama*—My.

TRANSLATION

O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its knower is called knowledge. That is My opinion.

TRACK 37



Kṛṣṇa, present in all bodies, is called the Supersoul.

EXPLANATION

This verse discusses three things: the material body, the knower of the body, and the Supersoul. The body can be understood to be the "field" (*kṣetra*) of knowledge, and the knower of the body or the individual soul is the "knower of the field" (*kṣetrajña*). An individual can only know what is going on in his own body. There is, however, in each body the Paramātmā or Supersoul who also is *kṣetrajña*. He is the knower of not only the activities of that body, but of all bodies. He is the owner of all bodies and lives in each of them. To understand the body and the knowers of the body is knowledge (*jñāna*).

13.3 O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its knower is called knowledge. That is My opinion.

TEXT 14.4

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥४॥

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pitā

sarva-yoniṣu—in all species of life; *kaunteya*—O son of Kuntī; *mūrtayaḥ*—forms; *sambhavanti*—they appear; *yāḥ*—which; *tāsām*—of all of them; *brahma*—the supreme; *mahat yoniḥ*—source of birth in the material substance; *aham*—I; *bīja-pradaḥ*—the seed-giving; *pitā*—father.

TRANSLATION

It should be understood that all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father.

TRACK 38



Kṛṣṇa is the father of all living entities.

EXPLANATION

Material nature is the mother and Kṛṣṇa is the seed-giving father. Kṛṣṇa, by His glance, places the living entities within the material nature who then gives them bodies according to their past desires.

14.4 It should be understood that all species of life, O son of Kunti, are made possible by birth in this material nature, and that I am the seed-giving father.

TEXT 14.26

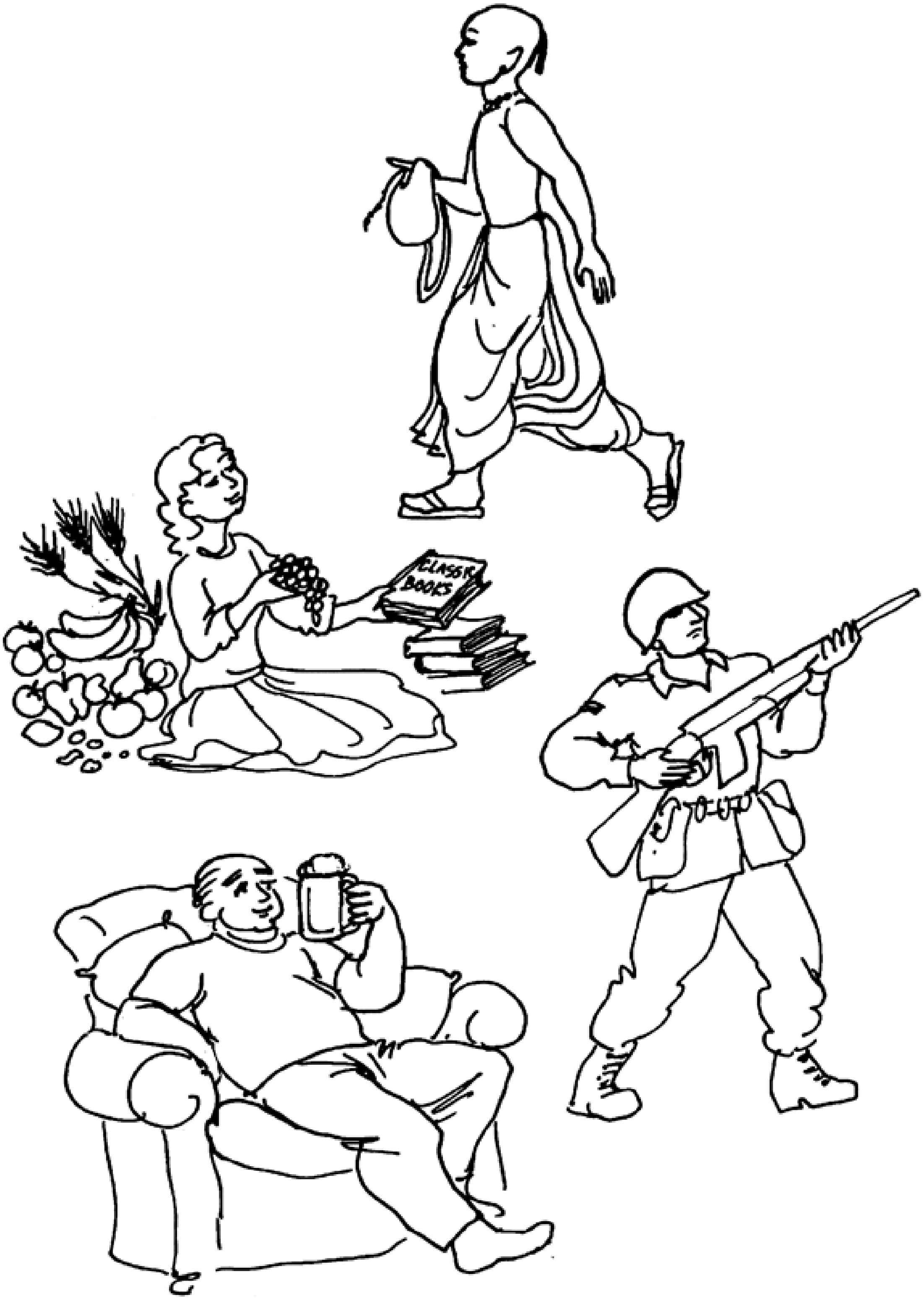
मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान् समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥२६॥

māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

mām—unto Me; *ca*—also; *yaḥ*—a person who; *avyabhicāreṇa*—without fail; *bhakti-yogena*—by devotional service; *sevate*—renders service; *saḥ*—he; *guṇān*—the modes of material nature; *samatītya*—transcending; *etān*—all these; *brahma-bhūyāya*—elevated to the Brahman platform; *kalpate*—becomes.

TRANSLATION

One who engages in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman.



The girl eating the fruit represents goodness, the military man represents the mode of passion, and the lazy, intoxicated man represents ignorance. One who always serves Kṛṣṇa is above these modes of material nature.

EXPLANATION

In the material world, goodness, passion, and ignorance are controlling all living beings. We can become free from these modes of nature if we serve Kṛṣṇa with determination and devotion. This service brings us to our real spiritual nature which is like Kṛṣṇa's—eternal, full of knowledge and full of pleasure. When we realize our true nature then we can serve Kṛṣṇa in many different relationships. Because Kṛṣṇa uses the word *bhakti* in this verse, we can understand that freedom from the material world means service, or *bhakti.* And service means that we must continue to be a person, even after we become spiritually perfect.

14.26 One who engages in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman.

TEXT 14.27

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥२७॥

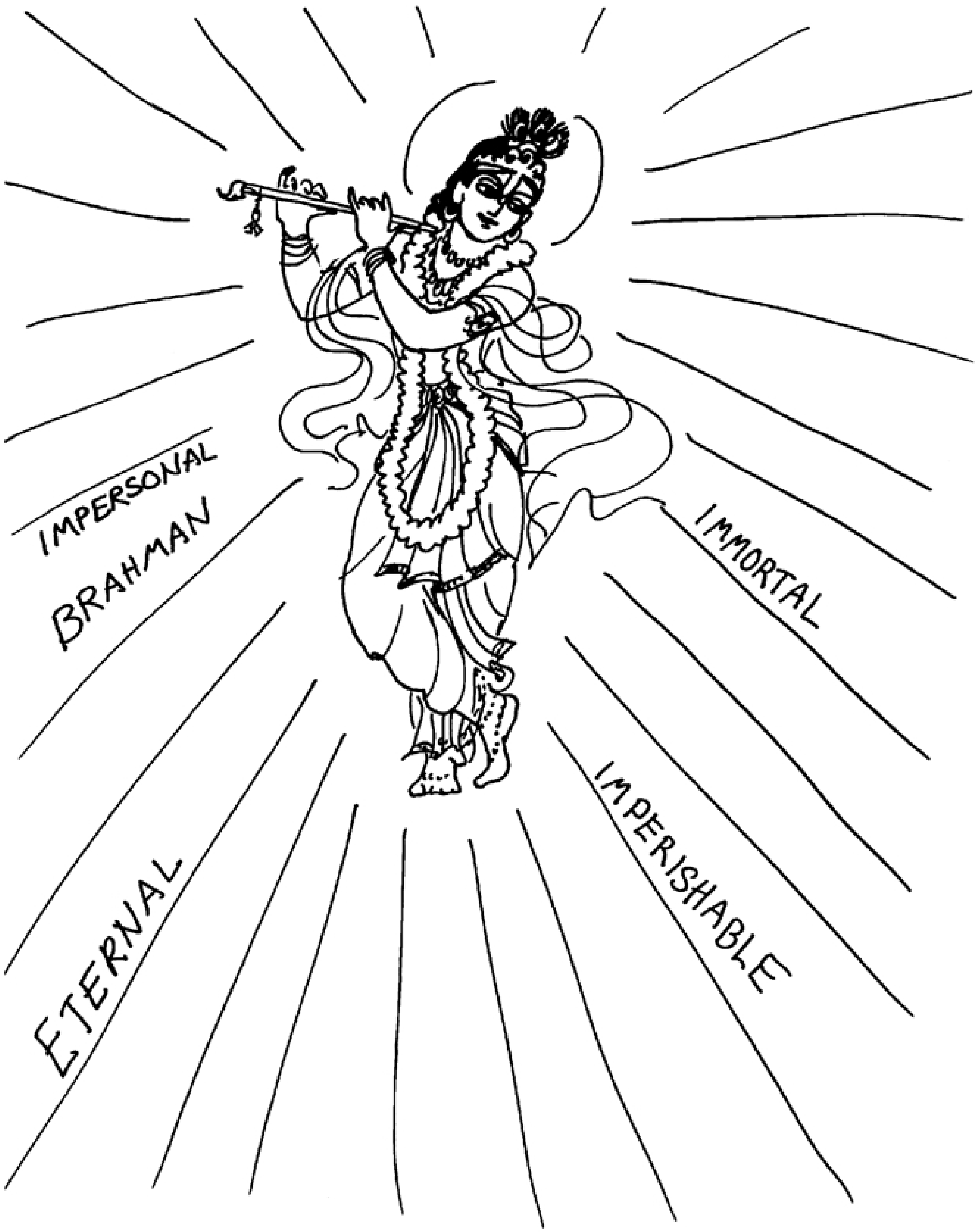
brahmaṇo hi pratiṣṭhāham
amṛtasyāvyayasya ca
śāśvatasya ca dharmasya
sukhasyaikāntikasya ca

brahmaṇaḥ—of the impersonal *brahmajyoti*; *hi*—certainly; *pratiṣṭhā*—the rest; *aham*—I am; *amṛtasya*—of the immortal; *avyayasya*—of the imperishable; *ca*—also; *śāśvatasya*—of the eternal; *ca*—and; *dharmasya*—of the constitutional position; *sukhasya*—of happiness; *aikāntikasya*—ultimate; *ca*—also.

TRANSLATION

And I am the basis of the impersonal Brahman, which is immortal, imperishable and eternal and is the constitutional position of ultimate happiness.

TRACK 40



Kṛṣṇa's effulgence is called Brahman. It comes from His personal form.

EXPLANATION

Both the impersonal Brahman and Paramātmā, the Supersoul, are within the Supreme Personality of Godhead. The nature of Brahman is immortality, imperishability, eternity, and happiness. When a conditioned living entity begins to take to devotional service, he gradually comes first to the platform of Brahman realization. In other words, he understands that he is not the body but eternal spirit soul. However, he may still fall down. Beyond the realization of Brahman is Paramātmā realization, and beyond that, the realization of the Supreme Personality of Godhead. One can attain this last stage only by devotional service. When one understands Kṛṣṇa by engaging in the nine processes of devotional service under the guidance of the bonafide spiritual master, he becomes situated on the transcendental platform, completely detached from material desires. In such a state he no longer falls down but enjoys eternal happiness.

14.27 And I am the
basis of the impersonal
Brahman, which is
immortal, imperishable
and eternal and is the
constitutional position
of ultimate happiness.

TEXT 15.7

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥७॥

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ-ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati

mama—My; *eva*—certainly; *aṁśaḥ*—fragmental particle; *jīva-loke*—in the world of conditional life; *jīva-bhūtaḥ*—the conditioned living entity; *sanātanaḥ*—eternal; *manaḥ*—with the mind; *ṣaṣṭhāni*—the six; *indriyāṇi*—senses; *prakṛti*—in material nature; *sthāni*—situated; *karṣati*—is struggling hard.

TRANSLATION

The living entities in this conditioned world are My eternal fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind.

TRACK 41



The living entities are struggling to control their six senses, namely: sight, sound, taste, touch, smell, and the mind.

EXPLANATION

We are eternal fragmental parts and parcels of the Supreme Lord. This means we never become one with God but we always have our own individual identities. We are His eternal servants. As parts of Him, we have parts of His qualities as well, including independence. If we misuse our independence desiring to be separate from Kṛṣṇa, then we become conditioned and controlled by the modes of nature. Then, we forget Kṛṣṇa. If we desire to please and serve Kṛṣṇa again we become liberated and can eternally engage in loving service to Him.

In the conditioned state we are tied up by the mind and false ego. Thinking we are our body and mind, we act according to the modes of nature. However, when we are liberated we will know our eternal spiritual body and be able to see Kṛṣṇa.

15.7 The living entities in this conditioned world are My eternal fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind.

TEXT 15.15

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥१५॥

sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham

sarvasya—of all living beings; *ca*—and; *aham*—I; *hṛdi*—in the heart; *sanniviṣṭah*—situated; *mattaḥ*—from Me; *smṛtiḥ*—remembrance; *jñānam*—knowledge; *apohanam*—forgetfulness; *ca*—and; *vedaiḥ*—by the *Vedas*; *ca*—also; *sarvaiḥ*—all; *aham*—I am; *eva*—certainly; *vedyaḥ*—knowable; *vedānta-kṛt*—the compiler of the *Vedānta*; *veda-vit*—the knower of the *Vedas*; *eva*—certainly; *ca*—and; *aham*—I.

TRANSLATION

I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the *Vedas*, I am to be known. Indeed, I am the compiler of *Vedānta*, and I am the knower of the *Vedas*.

TRACK 42



Remembrance, knowledge, and forgetfulness come from Kṛṣṇa who is the knower of the *Vedas*.

EXPLANATION

Kṛṣṇa is in every heart as the Supersoul (Paramātmā). He sees everything we do. He remembers everything. When we change bodies at death, He remembers our past deeds and desires. When we take a new body, although we have forgotten, He directs us within our heart to work according to our past deeds. However, if we desire to know Him, then He gives us the intelligence to do so. In His incarnation as Vyāsadeva He compiled the *Vedānta-sūtra* and He is the incarnation of the *Vedas*. The purpose of the *Vedas* is to tell us how to approach and understand Kṛṣṇa.

15.15 I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas, I am to be known. Indeed, I am the compiler of Vedanta, and I am the knower of the Vedas.

TEXT 16.21

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥२१॥

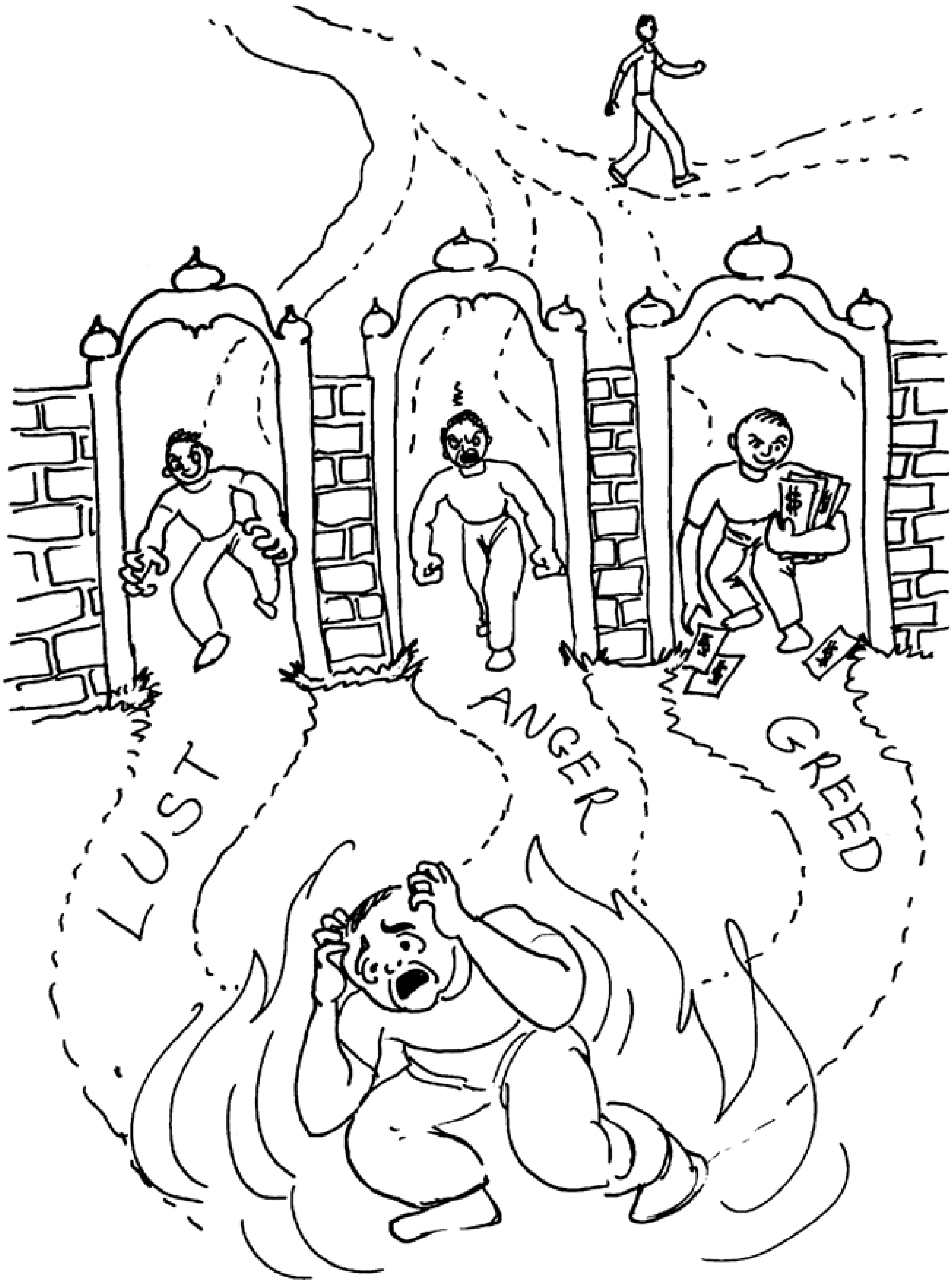
tri-vidhaṁ narakasyedaṁ
dvāraṁ nāśanam ātmanaḥ
kāmaḥ krodhas tathā lobhas
tasmād etat trayaṁ tyajet

tri-vidham—of three kinds; *narakasya*—of hell; *idam*—this; *dvāram*—gate; *nāśanam*—destructive; *ātmanaḥ*—of the self; *kāmaḥ*—lust; *krodhaḥ*—anger; *tathā*—as well as; *lobhaḥ*—greed; *tasmāt*—therefore; *etat*—these; *trayam*—three; *tyajet*—one must give up.

TRANSLATION

There are three gates leading to this hell—lust, anger and greed. Every sane man should give these up, for they lead to the degradation of the soul.

TRACK 43



Lust, anger, and greed are three gates leading to hell, so a sane man stays away from them.

EXPLANATION

We try to satisfy lust. When we can't, we become angry and greedy. A sane person must give up these enemies. Otherwise, one cannot get liberation from material life.

16.21 There are three gates leading to this hell—lust, anger and greed. Every sane man should give these up, for they lead to the degradation of the soul.

TEXT 17.28

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥२८॥

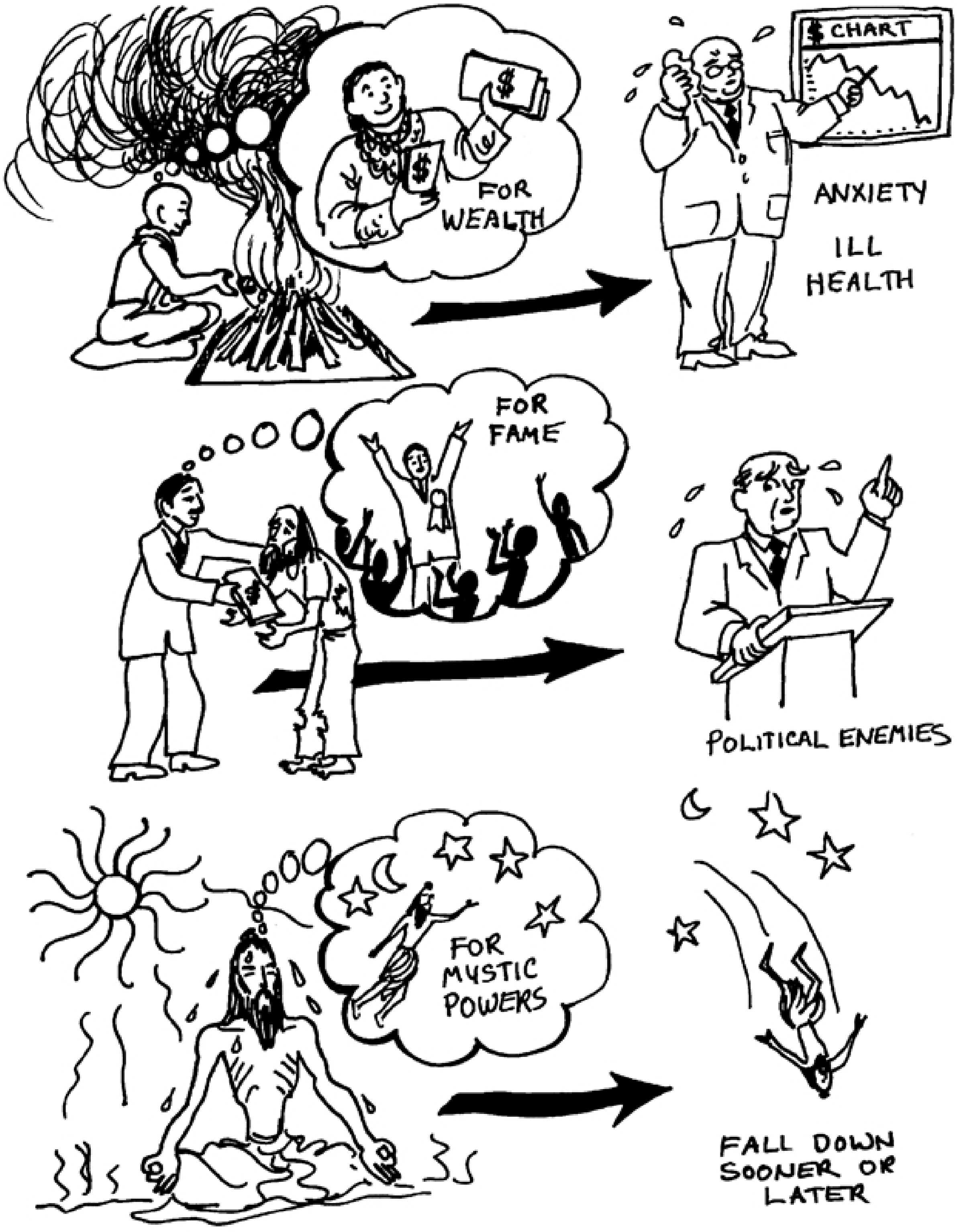
aśraddhayā hutaṁ dattaṁ
tapas taptaṁ kṛtaṁ ca yat
asad ity ucyate pārtha
na ca tat pretya no iha

aśraddhayā—without faith; *hutam*—offered in sacrifice; *dattam*—given; *tapaḥ*—penance; *taptam*—executed; *kṛtam*—performed; *ca*—also; *yat*—that which; *asat*—false; *iti*—thus; *ucyate*—is said to be; *pārtha*—O son of Pṛthā; *na*—never; *ca*—also; *tat*—that; *pretya*—after death; *na u*—nor; *iha*—in this life.

TRANSLATION

Anything done as sacrifice, charity or penance without faith in the Supreme, O son of Pṛthā, is impermanent. It is called "*asat*" and is useless both in this life and the next.

TRACK 44



One who does sacrifice for wealth gets anxiety. One who gives charity for fame gets enemies. And one who does austerities for power will someday lose it.

EXPLANATION

All activities should be performed for a transcendental purpose. Sacrifice, charity and penance must be done with faith and proper guidance. The way to be successful is to take the guidance of a bona fide spiritual master. In this way, one will gain faith in Kṛṣṇa which will mature into love of God. Although some other types of worship may bring a person to goodness, it is better to directly come to Kṛṣṇa consciousness.

17.28 Anything done as sacrifice, charity or penance without faith in the Supreme, O son of Pṛtha, is impermanent. It is called asat and is useless both in this life and the next.

TEXT 18.54

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥५४॥

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām

brahma-bhūtaḥ—being one with the Absolute; *prasanna-ātmā*—fully joyful; *na*—never; *śocati*—laments; *na*—never; *kāṅkṣati*—desires; *samaḥ*—equally disposed; *sarveṣu*—to all; *bhūteṣu*—living entities; *mat-bhaktim*—My devotional service; *labhate*—gains; *parām*—transcendental.

TRANSLATION

One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me.



The *yogī* does not lament for material loss nor desire material gain. Also, he sees all living beings, whether plants, insects, birds, animals, beggars, or kings, as spiritual beings in material bodies. From that platform, he can come to serve Kṛṣṇa.

EXPLANATION

The goal of the impersonalist is *brahma-bhūta*, becoming one with the Absolute, but the devotee goes further to pure devotional service. The pure devotee is full of joy and has no thought for anything but Kṛṣṇa. He also sees everything equally. Because he sees everything to be connected with Kṛṣṇa, his senses are controlled. Then the material world seems as good as the spiritual sky. Such a devotee has no desire for the heavenly planets since he understands that these pleasures are temporary. Nor does he desire to merge into the Supreme because to lose his individuality would mean he couldn't engage in loving exchange with the Lord. This would be worse than hell.

18.54 One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me.

TEXT 18.55

भक्त्या मामभिजानाति यावान् यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥५५॥

bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā
viśate tad-anantaram

bhaktyā—by pure devotional service; *mām*—Me; *abhijānāti*—one can know; *yāvān*—as much as; *yaḥ ca asmi*—as I am; *tattvataḥ*—in truth; *tataḥ*—thereafter; *mām*—Me; *tattvataḥ*—in truth; *jñātvā*—knowing; *viśate*—he enters; *tat-anantaram*—thereafter.

TRANSLATION

One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service. And when one is in full consciousness of Me by such devotion, he can enter into the kingdom of God.

TRACK 46



One serves Kṛṣṇa in various ways such as by chanting His name or offering Him a flower in the *ārati* ceremony. In this way, one can understand Kṛṣṇa and go to His spiritual planet.

EXPLANATION

Only one engaged in devotional service under the guidance of the bonafide spiritual master can understand Kṛṣṇa. When one is fully Kṛṣṇa conscious he can enter the spiritual kingdom without losing his individuality. This is just as a green bird entering a green tree does not become a tree, or a fish in the ocean does not become the ocean. Such devotional service begins with hearing about Kṛṣṇa. By hearing, material desires are cleansed from the heart and replaced with the desire to serve Kṛṣṇa. Devotional service continues eternally for the liberated soul.

18.55 One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service. And when one is in full consciousness of Me by such devotion, he can enter into the kingdom of God.

TEXT 18.61

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥६१॥

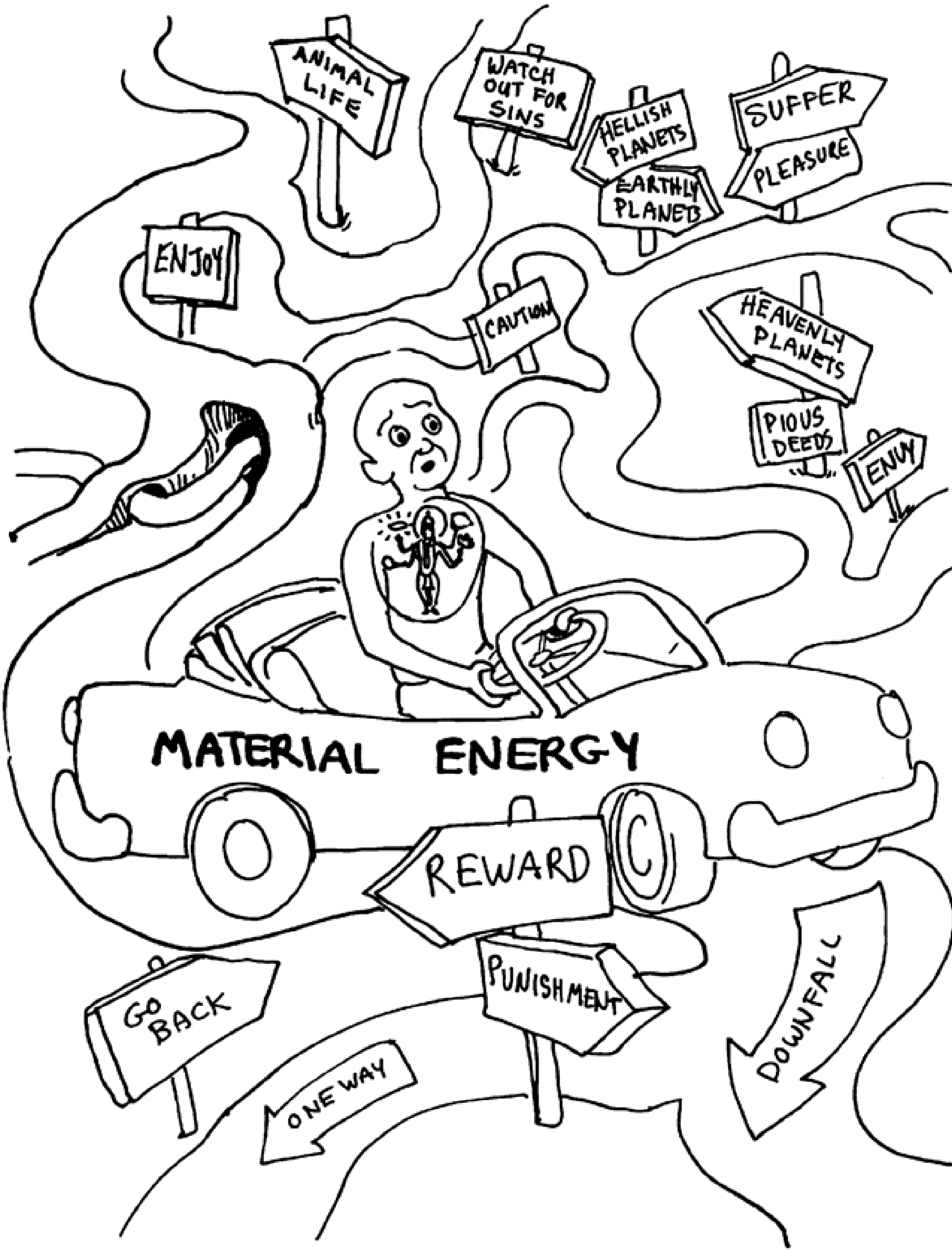
īśvaraḥ sarva-bhūtānāṁ
hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni
yantrārūḍhāni māyayā

īśvaraḥ—the Supreme Lord; *sarva-bhūtānām*—of all living entities; *hṛt-deśe*—in the location of the heart; *arjuna*—O Arjuna; *tiṣṭhati*—resides; *bhrāmayan*—causing to travel; *sarva-bhūtāni*—all living entities; *yantra*—on a machine; *ārūḍhāni*—being placed; *māyayā*—under the spell of material energy.

TRANSLATION

The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.

TRACK 47



The car of the material energy represents the body. The driver is the soul. Kṛṣṇa, in the heart of the living being, gives him guidance as he travels in the material world.

EXPLANATION

The body we have now comes from our desires and actions in our past lives. As souls we are all equal, but our bodies are different because our past actions were different. This is just like drivers in different cars. Some cars can go faster than others, but the drivers can be equal.

When the soul is in a certain material body, Kṛṣṇa as the Supersoul in his heart tells him how to act according to that body.

18.61 The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.

TEXT 18.66

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥६६॥

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

sarva-dharmān—all varieties of religion; *parityajya*—abandoning; *mām*—unto Me; *ekam*—only; *śaraṇam*—for surrender; *vraja*—go; *aham*—I; *tvām*—you; *sarva*—all; *pāpebhyaḥ*—from sinful reactions; *mokṣayiṣyāmi*—will deliver; *mā*—do not; *śucaḥ*—worry.

TRANSLATION

Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.

TRACK 48



To be delivered one must get rid of all varieties of mundane religion and surrender to Kṛṣṇa.

EXPLANATION

We should give up all other religious activities, such as knowledge of Brahman, concocted meditation, and knowledge of social position, and simply surrender to Kṛṣṇa with love and faith. By this surrender we will become free from all sinful reactions. We don't have to wait for freedom from sins to start devotional service; the surrendering process will free us. We can have full faith that Kṛṣṇa will protect and maintain us. Kṛṣṇa says not to fear or worry. He will protect His devotees.

18.66 Abandon all
varieties of religion and
just surrender unto Me.
I shall deliver you
from all sinful
reactions. Do not fear.

Selected Bhagavad-gītā Verses

2.13 *dehino'smin yathā dehe/ kaumāraṁ yauvanaṁ jarā*
tathā dehāntara-prāptir/ dhīras tatra na muhyati

TRACK 1 **As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A sober person is not bewildered by such a change.**

2.14 *mātrā-sparśās tu kaunteya/ śītoṣṇa-sukha-duḥkha-dāḥ*
āgamāpāyino'nityās/ tāṁs titikṣasva bhārata

TRACK 2 **O son of Kuntī, the nonpermanent appearance of happiness and distress, and their disappearance in due course, are like the appearance and disappearance of winter and summer seasons. They arise from sense perception, O scion of Bharata, and one must learn to tolerate them without being disturbed.**

2.20 *na jāyate mriyate vā kadācin/ nāyaṁ bhūtvā bhavitā vā na bhūyaḥ*
ajo nityaḥ śāśvato'yaṁ purāṇo/ na hanyate hanyamāne śarīre

TRACK 3 **For the soul there is neither birth nor death at any time. He has not come into being, does not come into being, and will not come into being. He is unborn, eternal, ever-existing and primeval. He is not slain when the body is slain.**

3.9 *yajñārthāt karmaṇo'nyatra/ loko'yaṁ karma-bandhanaḥ*
tad-arthaṁ karma kaunteya/ mukta-saṅgaḥ samācara

TRACK 4 **Work done as a sacrifice for Viṣṇu has to be performed, otherwise work causes bondage in this material world. Therefore, O son of Kuntī, perform your prescribed duties for His satisfaction, and in that way you will always remain free from bondage.**

3.13 *yajña-śiṣṭāśinaḥ santo/ mucyante sarva-kilbiṣaiḥ*
bhuñjate te tvaghaṁ pāpā/ ye pacantyātma-kāraṇāt

TRACK 5 **The devotees of the Lord are released from all kinds of sins because they eat food which is offered first for sacrifice. Others, who prepare food for personal sense enjoyment, verily eat only sin.**

4.2 *evaṁ paramparā-prāptam/ imaṁ rājarṣayo viduḥ*
sa kāleneha mahatā/ yogo naṣṭaḥ parantapa

TRACK 6
This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be lost.

4.7 *yadā yadā hi dharmasya/ glānir bhavati bhārata*
abhyutthānam adharmasya/ tadātmānaṁ sṛjāmyaham

TRACK 7
Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself.

4.8 *paritrāṇāya sādhūnāṁ/ vināśāya ca duṣkṛtām*
dharma-saṁsthāpanārthāya/ sambhavāmi yuge yuge

TRACK 8
To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium.

4.9 *janma karma ca me divyam/ evaṁ yo vetti tattvataḥ*
tyaktvā dehaṁ punar janma/ naiti mām eti so'rjuna

TRACK 9
One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.

4.13 *cātur-varṇyaṁ mayā sṛṣṭaṁ/ guṇa-karma-vibhāgaśaḥ*
tasya kartāram api māṁ/ viddhyakartāram avyayam

TRACK 10
According to the three modes of material nature and the work associated with them, the four divisions of human society are created by Me. And although I am the creator of this system, you should know that I am yet the nondoer, being unchangeable.

4.34 *tad viddhi praṇipātena/ paripraśnena sevayā*
upadekṣyanti te jñānaṁ/ jñāninas tattva-darśinaḥ

TRACK 11
Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth.

5.18 *vidyā-vinaya-sampanne/ brāhmaṇe gavi hastini*
śuni caiva śva-pāke ca/ paṇḍitāḥ sama-darśinaḥ

TRACK 12 **The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle *brāhmaṇa,* a cow, an elephant, a dog and a dog-eater [outcaste].**

5.29 *bhoktāraṁ yajña-tapasāṁ/ sarva-loka-maheśvaram*
suhṛdaṁ sarva-bhūtānāṁ/ jñātvā māṁ śāntim ṛcchati

TRACK 13 **A person in full consciousness of Me, knowing Me to be the ultimate beneficiary of all sacrifices and austerities, the Supreme Lord of all planets and demigods, and the benefactor and well-wisher of all living entities, attains peace from the pangs of material miseries.**

6.47 *yoginām api sarveṣāṁ/ mad-gatenāntar-ātmanā*
śraddhāvān bhajate yo māṁ/ sa me yuktatamo mataḥ

TRACK 14 **And of all *yogīs,* the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me—he is the most intimately united with Me in *yoga* and is the highest of all. That is My opinion.**

7.3 *manuṣyāṇāṁ sahasreṣu/ kaścid yatati siddhaye*
yatatām api siddhānāṁ/ kaścin māṁ vetti tattvataḥ

TRACK 15 **Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth.**

7.7 *mattaḥ parataraṁ nānyat/ kiñcid asti dhanañjaya*
mayi sarvam idaṁ protaṁ/ sūtre maṇi-gaṇā iva

TRACK 16 **O conqueror of wealth, there is no truth superior to Me. Everything rests upon Me, as pearls are strung on a thread.**

7.14 *daivī hyeṣā guṇa-mayī/ mama māyā duratyayā*
mām eva ye prapadyante/ māyām etāṁ taranti te

TRACK 17 **This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.**

7.15 *na māṁ duṣkṛtino mūḍhāḥ/ prapadyante narādhamāḥ*
māyayāpahṛta-jñānā/ āsuraṁ bhāvam āśritāḥ

TRACK 18 **Those miscreants who are grossly foolish, who are lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons do not surrender unto Me.**

7.19 *bahūnāṁ janmanām ante/ jñānavān māṁ prapadyate*
vāsudevaḥ sarvam iti/ sa mahātmā su-durlabhaḥ

TRACK 19 **After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.**

8.6 *yaṁ yaṁ vāpi smaran bhāvaṁ/ tyajatyante kalevaram*
taṁ tam evaiti kaunteya/ sadā tad-bhāva-bhāvitaḥ

TRACK 20 **Whatever state of being one remembers when he quits his body, O son of Kuntī, that state he will attain without fail.**

8.15 *mām upetya punar janma/ duḥkhālayam aśāśvatam*
nāpnuvanti mahātmānaḥ/ saṁsiddhiṁ paramāṁ gatāḥ

TRACK 21 **After attaining Me, the great souls, who are *yogīs* in devotion, never return to this temporary world, which is full of miseries, because they have attained the highest perfection.**

8.16 *ā-brahma-bhuvanāl lokāḥ/ punar āvartino'rjuna*
mām upetya tu kaunteya/ punar janma na vidyate

TRACK 22 **From the highest planet in the material world down to the lowest, all are places of misery wherein repeated birth and death take place. But one who attains to My abode, O son of Kuntī, never takes birth again.**

9.2 *rāja-vidyā rāja-guhyaṁ/ pavitram idam uttamam*
pratyakṣāvagamaṁ dharmyaṁ/ su-sukhaṁ kartum avyayam

TRACK 23 **This knowledge is the king of education, the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realization, it is the perfection of religion. It is everlasting, and it is joyfully performed.**

9.4 *mayā tatam idaṁ sarvaṁ/ jagad avyakta-mūrtinā*
mat-sthāni sarva-bhūtāni/ na cāhaṁ teṣvavasthitaḥ

TRACK 24 **By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.**

9.10 *mayādhyakṣeṇa prakṛtiḥ/ sūyate sa-carācaram*
hetunānena kaunteya/ jagad viparivartate

TRACK 25 **This material nature, which is one of My energies, is working under My direction, O son of Kuntī, producing all moving and nonmoving beings. Under its rule this manifestation is created and annihilated again and again.**

9.11 *avajānanti māṁ mūḍhā/ mānuṣīṁ tanum āśritam*
paraṁ bhāvam ajānanto/ mama bhūta-maheśvaram

TRACK 26 **Fools deride Me when I descend in the human form. They do not know My transcendental nature as the Supreme Lord of all that be.**

9.14 *satataṁ kīrtayanto māṁ/ yatantaś ca dṛḍha-vratāḥ*
namasyantaś ca māṁ bhaktyā/ nitya-yuktā upāsate

TRACK 27 **Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion.**

9.26 *patraṁ puṣpaṁ phalaṁ toyaṁ/ yo me bhaktyā prayacchati*
tad ahaṁ bhaktyupahṛtam/ aśnāmi prayatātmanaḥ

TRACK 28 **If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it.**

9.27 *yat karoṣi yad aśnāsi/ yaj juhoṣi dadāsi yat*
yat tapasyasi kaunteya/ tat kuruṣva mad-arpaṇam

TRACK 29 **Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform—do that, O son of Kuntī, as an offering to Me.**

9.34 *man-manā bhava mad-bhakto/ mad-yājī māṁ namaskuru*
mām evaiṣyasi yuktvaivam/ ātmānaṁ mat-parāyaṇaḥ

TRACK 30 **Engage your mind always in thinking of Me, become My devotee, offer obeisances to Me and worship Me. Being completely absorbed in Me, surely you will come to Me.**

10.8 *ahaṁ sarvasya prabhavo/ mattaḥ sarvaṁ pravartate*
iti matvā bhajante māṁ/ budhā bhāva-samanvitāḥ

TRACK 31 **I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts.**

10.9 *mac-cittā mad-gata-prāṇā/ bodhayantaḥ parasparam*
kathayantaś ca māṁ nityaṁ/ tuṣyanti ca ramanti ca

TRACK 32 **The thoughts of My pure devotees dwell in Me, their lives are fully devoted to My service, and they derive great satisfaction and bliss from always enlightening one another and conversing about Me.**

10.10 *teṣāṁ satata-yuktānāṁ/ bhajatāṁ prīti-pūrvakam*
dadāmi buddhi-yogaṁ taṁ/ yena mām upayānti te

TRACK 33 **To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me.**

10.11 *teṣām evānukampārtham/ aham ajñāna-jaṁ tamaḥ*
nāśayāmyātma-bhāva-stho/ jñāna-dīpena bhāsvatā

TRACK 34 **To show them special mercy, I, dwelling in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance.**

11.54 *bhaktyā tvananyayā śakya/ aham evaṁ-vidho'rjuna*
jñātuṁ draṣṭuṁ ca tattvena/ praveṣṭuṁ ca parantapa

TRACK 35 **My dear Arjuna, only by undivided devotional service can I be understood as I am, standing before you, and can thus be seen directly. Only in this way can you enter into the mysteries of My understanding.**

12.5 *kleśo'dhikataras teṣām/ avyaktāsakta-cetasām*
avyaktā hi gatir duḥkhaṁ/ dehavadbhir avāpyate

TRACK 36 **For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied.**

13.3 *kṣetra-jñaṁ cāpi māṁ viddhi/ sarva-kṣetreṣu bhārata*
kṣetra-kṣetrajñayor jñānaṁ/ yat taj jñānaṁ mataṁ mama

TRACK 37 **O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its knower is called knowledge. That is My opinion.**

14.4 *sarva-yoniṣu kaunteya/ mūrtayaḥ sambhavanti yāḥ*
tāsāṁ brahma mahad yonir/ ahaṁ bīja-pradaḥ pitā

TRACK 38 **It should be understood that all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father.**

14.26 *māṁ ca yo'vyabhicāreṇa/ bhakti-yogena sevate*
sa guṇān samatītyaitān/ brahma-bhūyāya kalpate

TRACK 39 **One who engages in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman.**

14.27 *brahmaṇo hi pratiṣṭhāham/ amṛtasyāvyayasya ca*
śāśvatasya ca dharmasya/ sukhasyaikāntikasya ca

TRACK 40 **And I am the basis of the impersonal Brahman, which is immortal, imperishable and eternal and is the constitutional position of ultimate happiness.**

15.7 *mamaivāṁśo jīva-loke/ jīva-bhūtaḥ sanātanaḥ*
manaḥ-ṣaṣṭhānīndriyāṇi/ prakṛti-sthāni karṣati

TRACK 41 **The living entities in this conditioned world are My eternal fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind.**

15.15 *sarvasya cāhaṁ hṛdi sanniviṣṭo/ mattaḥ smṛtir jñānam apohanaṁ ca*
vedaiś ca sarvair aham eva vedyo/ vedānta-kṛd veda-vid eva cāham

TRACK 42 **I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the *Vedas*, I am to be known. Indeed, I am the compiler of *Vedānta*, and I am the knower of the *Vedas*.**

16.21 *tri-vidhaṁ narakasyedaṁ/ dvāraṁ nāśanam ātmanaḥ*
kāmaḥ krodhas tathā lobhas/ tasmād etat trayaṁ tyajet

TRACK 43 **There are three gates leading to this hell—lust, anger and greed. Every sane man should give these up, for they lead to the degradation of the soul.**

17.28 *aśraddhayā hutaṁ dattaṁ/ tapas taptaṁ kṛtaṁ ca yat*
asad ity ucyate pārtha/ na ca tat pretya no iha

TRACK 44 **Anything done as sacrifice, charity or penance without faith in the Supreme, O son of Pṛthā, is impermanent. It is called "*asat*" and is useless both in this life and the next.**

18.54 *brahma-bhūtaḥ prasannātmā/ na śocati na kāṅkṣati*
samaḥ sarveṣu bhūteṣu/ mad-bhaktiṁ labhate parām

TRACK 45 **One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me.**

18.55 *bhaktyā mām abhijānāti/ yāvān yaś cāsmi tattvataḥ*
tato māṁ tattvato jñātvā/ viśate tad-anantaram

TRACK 46 **One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service. And when one is in full consciousness of Me by such devotion, he can enter into the kingdom of God.**

18.61 *īśvaraḥ sarva-bhūtānāṁ/ hṛd-deśe'rjuna tiṣṭhati*
bhrāmayan sarva-bhūtāni/ yantrārūḍhāni māyayā

TRACK 47 **The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy.**

18.66 *sarva-dharmān parityajya/ mām ekaṁ śaraṇaṁ vraja*
ahaṁ tvāṁ sarva-pāpebhyo/ mokṣayiṣyāmi mā śucaḥ

TRACK 48 **Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.**

3

Chapter Summaries and Questions

Chapter Summaries

Chapter One: Observing the Armies on the Battlefield

Dhṛtarāṣṭra said, "O Sañjaya, what did my sons and the sons of Pāṇḍu do after getting ready to fight at Kurukṣetra?"

Sañjaya then told the king as follows:

Duryodhana went to his teacher and told him, "O my teacher, look at the armies of the Pāṇḍavas, so nicely arranged by your student. They have many great fighters in their army. I also have many great fighters in my army, and my army is more powerful than the Pāṇḍavas. We are protected by Grandfather Bhīṣma."

Then Grandfather Bhīṣma blew his conchshell, and all the other Kurus blew their conchshells, bugles, trumpets and horns.

On the other side Lord Kṛṣṇa blew his conchshell Pāñcajanya, and the other Pāṇḍavas also blew their conchshells. This made a very loud noise that shattered the hearts of Dhṛtarāṣṭra's sons.

Then Arjuna said to Kṛṣṇa, "O Kṛṣṇa, please draw my chariot between the two armies so that I may see who has come to fight with us in this great battle."

Kṛṣṇa said, "Just look, O Pārtha. See all the Kurus that are here."

When Arjuna could see in both armies his family and friends, he became overwhelmed with compassion. "My dear Kṛṣṇa," Arjuna said, "seeing my friends and family here ready to fight, I feel my body quivering and trembling and my mouth is drying up. My hairs are standing on end. My bow Gāṇḍīva is slipping from my hand and my skin is burning. I do not care to win this battle and a kingdom if I have to kill my family and friends. That would not make me happy.

"We will get sinful reactions for killing the sons of Dhṛtarāṣṭra. If the elder members of the family are killed, the rest of the family will become irreligious. The women will become unchaste and have many unwanted children, who will make life hellish for everyone. It would be better to just let the sons of Dhṛtarāṣṭra kill me."

Then Arjuna put down his bow and sat down on the chariot feeling very sad.

Chapter Two: Contents of the Gītā Summarized

Seeing Arjuna full of compassion and very sad, Kṛṣṇa said, "My dear Arjuna, give up this weakness. Get up."

Arjuna said, "I am confused about what to do. Please tell me clearly what is best for me to do. Now I am Your disciple and a soul surrendered unto You. Please instruct me."

Then Kṛṣṇa said, "You are crying for something that is not worthy of grief. You are not the body but an eternal, personal spirit soul. As a person puts on new clothes giving up his old ones, the soul takes new material bodies giving up the old and useless ones. The soul cannot be cut into pieces by any weapon, burned by fire, moistened by water, or withered by the wind. The soul is invisible. It cannot be broken or changed. It is always the same. It does not die when the body dies. If you know this, you should not be sorry for anyone.

"As a *kṣatriya*, it is your duty to fight. By neglecting your duty you will incur sins and lose your reputation as a fighter. The great generals will then think you are a coward. You should fight because it is your duty. You should not care about winning or losing, or about happiness or distress. Give up fruitive work and do devotional service."

Arjuna said, "How can we know if someone is a pure devotee? How does he speak, how does he sit, and how does he walk?"

The Supreme Personality of Godhead said, "O Pārtha, a pure devotee is not disturbed by happiness and distress. He is not interested in sense enjoyment; he is free from attachment, fear and anger. He controls his senses and fixes his mind on Me. Someone who acts like this even at the hour of death can enter the kingdom of God."

Chapter Three: Karma-yoga

Arjuna said, "O Janārdana, O Keśava, why do you encourage me to fight in this ghastly warfare if you think that I should give up fruitive activity? I am bewildered by Your instructions. Therefore, please tell me clearly what is best for me."

Kṛṣṇa said, "You cannot become free from reaction by not working and you cannot become perfect by renunciation alone. Because the three modes force everyone to act, no one can stop themselves from doing something, not even for a moment. It is better to do your duty than to do nothing, because everyone must work, just to maintain the body.

"You must work for Viṣṇu, otherwise work binds you to this material world. If you work for Viṣṇu you will become free from bondage. If men perform sacrifice (*yajña*), they will get all the good things that they need. But if they do not perform *yajña*, they will be living a sinful, useless life. So you should work for Viṣṇu without being attached to the fruits of activities.

"A self-realized soul does not need to perform any duty. But common men always follow what a great man does, so pure devotees do their duties just to show others a good example.

"You should not be lazy or care about winning. Just fix your mind on Me and fight to please Me."

Arjuna asked, "O Kṛṣṇa, what forces a man to act sinfully, even though he doesn't want to?"

Kṛṣṇa said, "It is lust only, Arjuna, which comes from the mode of passion and which is the all-devouring enemy of everyone. This demon lust is never satisfied and burns like fire. Therefore, O Arjuna, in the very beginning kill this demon lust by controlling the senses."

Chapter Four: Transcendental Knowledge

Kṛṣṇa said, "I instructed this spiritual knowledge to the sun-god Vivasvān, Vivasvān instructed it to Manu, and Manu instructed it to Ikṣvāku. This greatest spiritual knowledge was passed down through the chain of disciplic succession and the saintly kings understood it in that way. But after some time the succession was broken and the knowledge as it is seems to be lost.

"So today I am going to tell you all about that ancient knowledge of the relationship with the Supreme, because you are my devotee as well as My friend. Therefore you can understand it."

Arjuna said, "The sun-god Vivasvān is older than you. How could you have spoken this knowledge to him in the beginning?"

Kṛṣṇa said, "We have both passed through many, many births. I can remember all of them, but you cannot, O Arjuna. Every millennium I appear in My transcendental form to protect the devotees and kill the demons. Those who can understand all about My appearance take shelter of Me. They become purified and go back to My eternal abode, because this perfect knowledge is just like a fire that burns up all fruitive reactions.

"You must try to learn this knowledge by going to a spiritual master. If you submissively ask him questions and serve him, he will teach you this knowledge, because he understands it perfectly. When you have learned from the spiritual master, you will understand that all living entities are part of Me.

"One who works only for Me, not for himself and has no doubts about spiritual life, will not get any karmic reactions. So, if you have any doubts in your heart about what to do, slash those doubts with the weapon of knowledge. Armed with *yoga,* stand and fight."

Chapter Five: Karma-yoga—Action in Kṛṣṇa Consciousness

Arjuna said to Kṛṣṇa, "First you ask me to renounce work and then again You recommend work with devotion. Now will You kindly tell me definitely which of the two is better?"

Kṛṣṇa replied that renunciation of work and work in devotion are both good for liberation but work in devotional service is better.

A person who neither hates nor desires the results of his actions is renounced. Such a person does everything for Kṛṣṇa, knowing that he is part and parcel of Him, and is then freed from material bondage, liberated even in the material world. Simply renouncing activities without engaging in Kṛṣṇa's service does not make one happy.

One who works in devotion to Kṛṣṇa and controls his senses is dear to everyone because he is a servant to all. Since everyone is connected to Kṛṣṇa, when Kṛṣṇa is pleased everyone is satisfied, just as when the roots of a tree are watered the whole tree is nourished.

When the mind is fixed on Kṛṣṇa the senses are controlled because the person does not want to hear anything but topics of Kṛṣṇa, does not want to eat anything not offered to Him, and does not want to go anywhere except in His service. The material senses are engaged with their objects but the person in Kṛṣṇa consciousness understands that he is aloof from them.

One who performs his duty without attachment, surrendering the results unto the Supreme Lord, is unaffected by sinful action, as the lotus leaf is untouched by water. He resides happily in the city of nine gates, the body, neither working nor causing work to be done.

The embodied soul is covered by ignorance, but when enlightened with knowledge and fixed in the Supreme, he understands the simultaneous identity and individuality in Kṛṣṇa. Such knowledge is imparted by the bonafide spiritual master, as the rising of the sun helps us to see everything clearly.

The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle *brāhmaṇa*, a cow, an elephant, a dog and a dog-eater [outcaste]. One who knows he is not the body neither rejoices over something pleasant nor laments over something unpleasant. One who is not attracted to material pleasure is situated in transcendence and always enjoys happiness within. One who tolerates the urges of the senses, controlling desire and anger is happy in this world.

Kṛṣṇa is the ultimate beneficiary of all sacrifices and austerities, the Supreme Lord, and the benefactor and well-wisher of all. One who knows this attains peace from all material miseries.

Chapter Six: Dhyāna-yoga

Kṛṣṇa said, "The truly renounced person does his duty without being attached to the results of his work. One who just does no work at all is not really renounced.

"It is important to control the mind. If you control your mind it is the best friend; if you don't, the mind is your worst enemy. Someone who controls the mind can easily follow the instructions of Supersoul, and he is not disturbed by material happiness and distress.

"To practice *yoga,* one should go to a secluded place, lay *kuśa* grass on the ground, and then cover it with a deer skin and a soft cloth. The seat should neither be too high nor too low, and should be in a sacred place.

"The *yogī* should sit very straight and stare steadily at the tip of the nose. When his mind is free from fear and desire for sex, he can always think about the Supreme Lord. Then he easily goes back to Godhead, because he has given up material life.

"But a person can't be a *yogī* if he eats too much or eats too little, sleeps too much or does not sleep enough. The perfect *yogī* who is not interested in material sense enjoyment, because he is always thinking of Me, enjoys unlimited transcendental happiness with his spiritual senses and he is freed from sinful reaction.

"So fix your mind on Me and nothing else. When the mind wanders to other things, bring it back under your control."

Arjuna said, "This *yoga* that you are telling me about seems too hard for me because the mind is very strong and restless, and is harder to control than the wind."

Kṛṣṇa said, "Yes, it is difficult to control the mind, but you can do it by practicing constantly and by not being attached to material things."

Arjuna asked, "What happens to someone who starts to do *yoga* but stops before he becomes perfect?"

Kṛṣṇa said, "He will enjoy for many years on heavenly planets. Then he will take birth in a rich family or a family of advanced devotees and continues to do *yoga* to become perfect. After many births of practice he becomes perfect and goes back to Godhead.

"*Yoga* is better than any other process and of all the *yogīs,* one who always worships Me with devotional service is the highest of all."

Chapter Seven: Knowledge of the Absolute

The Supreme Lord said, "Now hear, O son of Pṛthā, how you can fully understand the Absolute Truth, if you fix your mind on Me. I shall now tell you this knowledge about Myself. Once you understand this you will understand everything.

"Most people are not at all interested in becoming perfect in spiritual life. Only a few try to become perfect. And out of all the ones who do become perfect hardly one of them really knows Me.

"Earth, water, fire, air and ether, mind, intelligence and false ego make up my material energy. Besides this inferior material energy there is a superior (spiritual) energy which is made up of all the living entities who are struggling in the material world and who are making it work.

"I create and destroy everything. There is nothing superior to Me. Everything rests on Me as pearls are strung on a thread.

"O son of Kuntī, I am the taste of water, the light of the sun and moon, the syllable "Oṁ" in Vedic *mantras.* I am the sound in ether and the ability in man. I am the original fragrance of the earth, and I am the light in fire. I am the life of all that lives and I am the penances of all ascetics. I am the seed of everything, the intelligence of the intelligent and the prowess of all powerful men. I am the strength of the strong. I am religious sex, O Lord of the Bhāratas. I create the three modes that control everything, but they do not control Me. It is very difficult to get free from this material world. But those who surrender to Me can do it easily.

"Those who are very foolish (*mūḍhas*), the lowest among men (*narādhamas*), those whose knowledge is stolen by *māyā,* and those who hate God and don't believe in Him do not surrender to Me.

"Four kinds of pious men do devotional service to Me—the one who is unhappy, one who needs money, one who is curious, and one who seeks spiritual knowledge. Of these, the wise one is the best, for I am dear to him and he is dear to Me.

"Men who don't have much intelligence worship the demigods. The things that they get from the demigods do not last forever. Those who worship the demigods go to the planets of the demigods, but My devotees reach My Supreme abode.

"Other unintelligent men think that My form is material. Because they do not have much knowledge, they do not understand that I am Supreme and I do not change. Foolish unintelligent people cannot understand Me because I am covered by *yogamāyā.* Only by doing devotional service can a person understand Me even at the time of death."

Chapter Eight: Attaining the Supreme

Arjuna asked, "O my Lord, O Supreme Person, what is Brahman? What are fruitive activities? What is this material manifestation? And what are the demigods? How does the Lord live in the body? Where does He live, O Madhusūdana?

And how can the devotees know You at the time of death?"

The Supreme Personality of Godhead said, "The spirit soul is called Brahman. Anything done for the material body is fruitive activities. This material world is the universal form of the Lord, and I am that Lord living as Supersoul in the heart of every living entity.

"Anyone who at the time of death leaves his body remembering Me, comes to Me. Whatever one remembers at death, that determines what body he will have in his next life. Therefore, O Arjuna, you should always think of Me and at the same time you should continue your prescribed duty and fight. If your mind is always fixed on Me and you do all your activities to please Me, you will surely come to Me. By practicing to always remember the Supreme Lord without being deviated, one is sure to reach My planet.

"You should think of the Supreme Person as the one who knows everything, who is the oldest, who is the controller, who is smaller than the smallest, who is the maintainer of everything, who is beyond any material conception and who is always a person. He is luminous like the sun, beyond this material nature and transcendental.

"One who always remembers Me, because he is constantly engaged in devotional service, easily comes to Me and never comes back to this temporary world which is full of miseries.

"From the highest planet in the material world down to the lowest, all are places of misery where repeated birth and death take place.

"There is another place which is eternal. It is supreme and never destroyed. When all in this world is destroyed, that place stays the same. It is the highest place to which one can go. When one goes there, one never returns. That is My Supreme abode.

"Now I shall explain the different times of passing from this world. Those who know the Supreme Brahman pass away from this world (1) during the influence of the fiery god, (2) in the light (3) at an auspicious moment (4) during the bright fortnight of the moon (5) and the 6 months when the sun travels in the north. The mystic who passes from this world (1) during the smoke (2) the night (3) the moonless fortnight (4) the six months when the sun passes to the south, reaches the moon and again comes back. There are two ways of passing from this world, one is light and one is darkness. When one passes in darkness he returns. The devotees are not confused by these different things. So be fixed in devotional service."

Chapter Nine: The Most Confidential Knowledge

The Supreme Lord said, "Because you are never envious of Me, O Arjuna, I shall give you this most secret knowledge. When you know this you will be free from the miseries of the material world. This knowledge is the king of education, the most secret of all secrets. It is the purest knowledge. It helps you to understand your real self directly. It is the highest religion. It is everlasting and joyfully performed.

"I am the ritual, the sacrifice, the offering to ancestors, the healing herb, the transcendental chant. I am the butter, and the fire and the offering. I am the father, mother, maintainer and grandfather of all this universe. I am what is to be known, I am purity, I am Oṁ. I am the Ṛg, Sāma, and Yajur Vedas. I am the goal, the upholder, the master, the witness, the home, the shelter, and the most dear friend. I am the creation and the annihilation, the basis of everything, the resting place and eternal seed. I control heat, the rain and drought. I am immortality and I am death personified.

"Those who study the *Vedas* and drink soma juice because they want to go to the heavenly planets are also worshiping Me, but not directly. They will take birth on the planets of Indra, and enjoy heavenly pleasures. Then they'll come back to this planet again. So the happiness they get lasts only for a little while. But those who worship Me with devotion, meditating on My transcendental form—to them I give whatever they need and keep

safely whatever they already have. When people worship other demigods the offering is actually for Me, but they don't understand that.

"If one offers Me with love and devotion a leaf, a flower, fruit, or water I will accept it. O son of Kuntī, all that you do, all that you eat, all that you offer and give away as well as all austerities that you may perform, should be done as an offering to Me. Engage your mind always in thinking of Me, become My devotee, offer obeisances and worship Me. Being completely absorbed in Me, surely you will come to Me."

Chapter Ten: The Opulence of the Absolute

Kṛṣṇa said, "Neither demigods nor great sages know My origin or opulences for I am the source of the demigods and sages. The person who knows that I am unborn, beginningless, and the Supreme Lord, is free from illusion and freed of sins. I am the source of all the qualities of the living beings. The great sages and Manus [progenitors of mankind] are born from My mind. I am the source of all spiritual and material worlds. Everything comes from Me. The wise man who understands this engages in My devotional service and worships Me with all his heart.

"My pure devotees are always thinking of Me and have devoted their lives to serving Me. They get much happiness from talking with one another about Me. To those who are always devoted to serving Me with love, I give the understanding how to come to Me. I show them special mercy by destroying their ignorance with the shining lamp of knowledge."

Arjuna said, "You are the Supreme Personality of Godhead, the greatest, the purest, the Absolute Truth, eternal, transcendental, unborn original person. All the great sages say this about You and now You are telling me Yourself. I totally believe all that You have told me. Neither the demigods or demons can understand You, for only You know Yourself. Please tell me about Your opulences so I can constantly think of You."

Kṛṣṇa replied, "All right, but since My opulences are unlimited, I will only tell you the main ones. I am the Supersoul in the heart of all beings. I am the beginning, middle and end of all beings. Of lights I am the sun, among stars I am the moon, of the Vedas I am the *Sāma Veda,* of demigods I am the king of heaven [Indra]. Of the mountains I am Mount Meru, of flowing rivers I am the Ganges, of trees I am the great banyan. Of sacrifices I am the chanting of the holy names, of immovable things I am the Himālayas, of bodies of water, the ocean. Of seasons, I am spring. Among men, I am the king, among beasts I am the lion, of birds I am Garuḍa. Of weapons, I am the thunderbolt, among weapon-carriers I am Rāma. Among judges I am Yamarāja, the lord of death, among subduers I am time. Among women I am fame, fortune, fine speech, memory, intelligence, steadfastness and patience. Among sages, I am Vyāsa, of the Pāṇḍavas I am Arjuna. Of poetry I am Gāyatrī, of vibrations I am the syllable 'Oṁ' and of creations I am the beginning, middle, and end. I am victory, adventure, and the strength of the strong.

"I am the source of all existence. There is no being, moving or non-moving that can exist without Me. My opulences are unlimited. Everything that is opulent, beautiful and glorious comes from only a spark of My splendor. I pervade and support the entire universe."

Chapter Eleven: The Universal Form

Arjuna said, "I've heard Your kind spiritual instructions. My illusion is gone. I see Your actual form, but I want to see Your universal form. Please show it to me."

Kṛṣṇa said, "My dear Arjuna, see my thousands of multicolored divine forms. No one has seen or heard this form before. Whatever you want to see you can see in one place."

The universal form was brighter than hundreds of thousands of suns adorned with crowns, clubs and discs, it had numberless faces, eyes, and mouths with terrible teeth and blazing fire.

Arjuna said, "You are the best, the oldest, the origin. You have no beginning, middle, or end. You have many arms. The sun and moon are Your eyes. You are spread throughout the sky."

The demigods could also see the universal form and were afraid. Lord Śiva, the Ādityas, the Vasus, the Sādhyas, the Viśvedevas, the two Āśvīs, the Maruts, the forefathers, the Gandharvas, the Yakṣas and the Asuras also saw it.

Arjuna said, "When I see Your bright color fill the sky, Your many mouths and eyes, I'm afraid."

All the great warriors were rushing into the mouth of the universal form like moths rushing into a fire or rivers flowing into the ocean. Some of their heads were smashed between His teeth.

Arjuna said, "O fierce form, who are You? What is Your mission?"

Kṛṣṇa said, "Time I am, the great destroyer of the worlds, and I have come here to destroy all people. With the exception of you (the Pāṇḍavas), all the soldiers here on both sides will be slain. You are My instrument."

Arjuna said, "The world is joyful hearing Your name, but the demons are afraid and run away. The perfect beings offer You their obeisances.

"You are air, fire, water, and the moon! I offer You my respects from the front, the back, from behind and from all sides! Forgive me for being casual with You as a friend. Please tolerate my friendship. Please show me Your four-armed form."

Kṛṣṇa said, "I'm happy to show you this universal form which no one saw before. Now let it be finished." Then Kṛṣṇa showed Arjuna His real four-armed form, and at last His two-armed form. Arjuna was now peaceful. Kṛṣṇa said, "This form is difficult to see. Only by pure devotional service can I be understood and seen directly. Only in this way can you know My mysteries."

Chapter Twelve: Devotional Service

Arjuna asked Kṛṣṇa whether it is better to engage in devotional service or to worship impersonal Brahman. Kṛṣṇa said that to think of His personal form is most perfect.

Impersonal realization is very difficult for the common man and there is a risk that he may not realize the Absolute Truth. If someone gives all his activities to Kṛṣṇa, Kṛṣṇa saves him from birth and death.

The devotee who fixes his mind on Kṛṣṇa lives in constant contact with Kṛṣṇa. Kṛṣṇa says, "He lives in Me." If you cannot fix your mind on Kṛṣṇa then follow the regulative principles of *bhakti-yoga* to develop a desire for Kṛṣṇa. If you cannot practice *bhakti-yoga* then you should work for Kṛṣṇa. If a person cannot assist the Kṛṣṇa consciousness movement then if he gives charity or does some social, community service or service to his country, then gradually his mind will become purified and be able to understand Kṛṣṇa consciousness. If one cannot do this then one should try to renounce the fruits of one's action, meditate or acquire knowledge.

Kṛṣṇa tells Arjuna about a person who is dear to Him. Such a person isn't envious, but kind to all creatures. He doesn't think he owns anything and is always satisfied, whether happy or sad. He doesn't put others into difficulty and has no anxiety. He is pure, expert and doesn't want material things. He treats friends and enemies equally. He doesn't care where he lives. He has real knowledge, always thinks of Kṛṣṇa, serving Him with determination. Kṛṣṇa said, "someone who completely serves Me with devotion and faith, making Me the supreme goal, is very, very dear to Me."

Chapter Thirteen: Nature, the Enjoyer and Consciousness

Arjuna said, "O my dear Kṛṣṇa, I wish to know about *prakṛtī* (nature), *purusa* (the enjoyer), the field, the knower of the field, knowledge, and the object of knowledge."

Kṛṣṇa said, "This body, O son of Kuntī, is called the field, and one who knows this body is called the knower of the field."

Each person is the knower of his own body [the field of activity], but Kṛṣṇa as Supersoul is the knower of all bodies. True knowledge is to understand the knower, the field and material and spiritual natures by hearing from great sages and studying Vedic literature.

The field of activity [the body] consists of twenty-four elements including the five elements, false ego, intelligence, the unmanifested, the ten senses and the mind, and the five sense objects.

Knowledge consists of humility, nonviolence, tolerance, simplicity, cleanliness, self-control, giving up objects of sense pleasure, no false ego, and seeing pleasant and unpleasant situations equally. Knowledge is realizing that this world of birth, death, disease and old age is a place of suffering, detachment from family, living in a solitary place and being separate from people in general. Knowledge means that with constant devotion to Kṛṣṇa one should find the Absolute Truth by approaching a bonafide spiritual master. All else is ignorance.

Everywhere are His hands and legs, His eyes, heads and faces, and He has ears everywhere. In this way the Supersoul exists, pervading everything. Although the Lord does not have material senses He is the source of all senses. He is the master of the modes of nature although He transcends all of them. He knows everything, but no one knows Him.

Because the Supreme Lord is not material, it is impossible to understand him with our material senses. Although He is in all bodies, He is not divided and He is source of light for the sun, moon, and stars. He is far away but near also. He is the source of all light. He is knowledge. He is in everyone's heart.

Only one devoted to Kṛṣṇa can understand the Supersoul and Brahman. In this world, we live in association with the three modes of nature. Nature is the cause of material activities. The soul is the cause of suffering and enjoying.

If one comes to understand the soul, the Supersoul and the material energy, one qualifies to go back to Godhead, no matter what his material position. Some people understand this by knowledge, some by meditation and some by acting for Kṛṣṇa. Others hear from proper authorities. Such a person attains Brahman realization and sees that the soul is the same in all types of bodies and actually the body is the cause of action and the soul is not involved in the material nature. Understanding this, the soul in Brahman realization is aloof from the body. He sees that all action is done by the body. The soul is doing nothing.

Consciousness is the proof of the existence of the soul and that soul spreads that consciousness all over the body. Just as the sun lights the universe, so consciousness lights the body and enables us to be aware of what is going on within it. If we understand the difference between the soul and body, we can reach the supreme goal.

Chapter Fourteen: The Three Modes of Material Nature

Kṛṣṇa said, "Again I will give you supreme wisdom. The total material substance containing the three modes of nature is impregnated with the seed of the living entities by the Supreme Lord. It should be understood that all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father. The soul in matter is conditioned by goodness, passion and ignorance."

Goodness is illuminating and frees one from sin. One gets knowledge and a sense of happiness. Passion is born of unlimited desires. One in passion works for himself and for his desires. The mode of ignorance results in madness, laziness and sleep. One in the mode of ignorance is often addicted to intoxicants.

A particular mode can defeat the other modes. They are always competing. In goodness, the body's gates, such as eyes, ears, and mouth, are used in knowledge. In passion, one works hard with uncontrolled desires. In ignorance, one becomes mad and illusioned.

Action performed in the mode of goodness is pure, action in the mode of passion causes misery, and action in the mode of ignorance results in foolishness.

If one dies in the mode of goodness he goes to the higher planets. If one dies in the mode of passion, he takes birth in earthly planets, and if he dies in the mode of ignorance he takes birth in the animal kingdom.

The material world is controlled by the three modes, but Kṛṣṇa is above them. One who, through Kṛṣṇa consciousness, transcends the modes of material nature becomes free from the miseries of birth, death, old age and disease and finds happiness even in this life.

The symptoms of one who has transcended the modes of material nature are that he is peaceful in happiness and distress, steady, treats friends and enemies alike, is detached from material desires and activities and is unaffected by the modes of nature.

If a person engages with determination in serving Kṛṣṇa, the modes of nature are easily overcome. He knows what is Brahman, spirit.

Kṛṣṇa says that impersonal Brahman rests on Him. It is immortal, eternal and the beginning of ultimate happiness.

Chapter Fifteen: The Yoga of the Supreme Person

The material world is described as a banyan tree with its roots upward and its branches downward. Sometimes we see a tree reflected in the water that appears to have its branches downward and its roots upward. In the same way, the tree of the material world is also a reflection of the real tree in the spiritual world. The material "tree" is temporary but the spiritual "tree" is eternal. There is no end to the branches and for one who is attached, there is no hope of liberation. The roots are said to grow upward because they begin in Brahmaloka. The leaves of the tree are the Vedic hymns. The fruits are the fruits of the living entities' activities—religion, economic development, sense gratification and liberation. The twigs are the sense objects and the tips of the branches are the senses.

The tree can be cut down with the weapon of detachment. One cannot see the beginning or the end of this tree, but one should search for the origin of the tree, the Supreme Personality of Godhead. To get free from entanglement in the branches of this tree, one must surrender to Kṛṣṇa. In order to surrender to Kṛṣṇa one must give up pride which is caused by illusion, the false notion that one is the owner and false associations such as family, and country. Then one can attain to the spiritual world. The spiritual world is illuminated by the internal potency of the Supreme Lord and once one goes there he will never return to the material world.

The consciousness of the soul is clear and pure. Like air which carries different scents, so the soul is naturally pure but takes on the impressions of the mind it has developed. The impressions are carried with the soul when the soul passes from the body. This makes it go to a particular body suited to the type of consciousness the living entity has developed. Fools can't see this, although they may try. If we train our eyes in knowledge, we can see it clearly.

Kṛṣṇa says that the brilliance of the sun is coming from Him, by entering into the planets He is keeping them in orbit, and because of Him the moon gives juice to all vegetables. He digests the food we eat.

Kṛṣṇa is seated in everyone's heart as the Supersoul. He gives us the ability to remember, know and forget. As Vyāsadeva, He compiled *Vedānta*. The purpose of the *Vedas* is to understand Kṛṣṇa. Kṛṣṇa helps us to understand Him by giving us the Vedic knowledge. Beings in the spiritual world are perfect. In the material world they are covered by imperfect bodies. But, Kṛṣṇa says, "I am above them, the greatest living personality, who is maintaining everything. If you know this you know everything, you are wise, and you will serve Me with devotion."

Chapter Sixteen: The Divine and Demoniac Natures

Kṛṣṇa said that transcendental qualities such as fearlessness, spiritual knowledge, self-control, sacrifice, austerity, simplicity, nonviolence, truthfulness, renunciation, peacefulness, compassion, determination, forgiveness, cleanliness, and freedom from anger, envy and faultfinding belong to those with divine nature. Demoniac qualities are pride, arrogance, conceit, anger, harshness and ignorance.

There are two types of nature, divine and demoniac. The divine act according to regulative principles of the scriptures. The demoniac act whimsically. Those with demoniac natures are selfish and are only concerned with pleasing their senses.

Demons are not clean inside or outside. They don't believe in God. They think everything is matter and they engage in work such as producing atom bombs meant to destroy the world. Demons are filled with desire and anger and think the goal of life is to enjoy their senses.

The demoniac person thinks, "I am so wealthy today and I will be more wealthy tomorrow. I will kill my enemies. I am perfect, powerful and happy." Actually they are covered by illusion and filled with anxieties. Sometimes the demons make up their own religion. Confused by false ego, lust, and anger, they envy Kṛṣṇa who is in their heart. They then blaspheme real religion. The demoniac man because of his demoniac actions is put into the lowest species of life, again and again.

The gates of hell are lust, anger and greed. The wise man gives these up and acts according to the rules and regulations of the *Vedas* to elevate his life. Those who follow their own ideas don't become perfect, happy, nor go to the spiritual world. Therefore, follow your duty as given in the scriptures.

Chapter Seventeen: The Divisions of Faith

Arjuna asked, "If someone doesn't follow the scriptures, is he in goodness, passion or ignorance?"

Kṛṣṇa said that those who do not worship God according to scriptural regulations have three kinds of faith: goodness, passion and ignorance. Men in the mode of goodness worship the demigods; those in the mode of passion worship the demons, and those in the mode of ignorance worship ghosts and spirits.

In passion, lust, and attachment, demons sometimes do severe austerities and penances, torturing the body for political or social purposes.

Foods, sacrifice, austerity and charity can be classified in the three modes of nature. Food in the modes of ignorance are stale, tasteless, spoiled and made of untouchable things. Foods in the mode of passion are bitter, sour, hot, pungent, dry, burning and too salty. Such foods will result in disease. Foods in the mode of goodness are juicy, fatty and wholesome. Such foods will make one healthy and give one strength, long life and a peaceful mind. *Prasādam*, because it has been offered to the Lord, is transcendental to the three modes of nature and nourishes not only the body but the soul.

Sacrifice in the mode of goodness is done out of duty, with no desire for reward and according to the directions of scripture. In the mode of passion, sacrifice is for material benefit, going to heaven, or being respected as a great religious person. Those in darkness sacrifice without following scriptures and without faith.

True austerity of the body is to worship the Supreme Lord, the spiritual master, the *brāhmaṇas* and superiors. One should be clean, simple, free from illicit sex (celibate), and non-violent. Austerity of speech is to always speak words that are true, pleasant, helpful, and to recite Vedic literature regularly.

Penance without wanting a reward is in goodness. Penance to get respect is in passion. It is

temporary. Foolish penance that hurts oneself or others is in ignorance.

Charity to a worthy person as duty is in goodness. Charity wanting some return is in passion. Charity to the wrong person without respect is in ignorance.

Only by performing all his activities in devotional service for the pleasure of the Supreme Lord, referred to as "*Oṁ tat sat*" (the Supreme Eternal) will one be able to elevate himself to the spiritual position. "*Oṁ*" means one wants to attain the Supreme, "*tat*" means that one's purpose is to become free from material entanglement. "*Sat*" means that by performing activities in Kṛṣṇa consciousness those activities become spiritual. By performing charity, penance, etc. according to scriptural injunctions, while uttering "*Oṁ tat sat*" and remembering the Supreme Personality of Godhead with faith, the devotee's activities will enable him to return home, back to Godhead.

Anything done without faith in the Supreme Lord is considered "*asat*" or temporary and useless in this life and the next.

Chapter Eighteen: The Perfection of Renunciation

Arjuna asked, "What is renunciation and renounced life (*sannyāsa*)?"

"Giving up the result of activities is called renunciation," Kṛṣṇa said.

Sacrifice, charity and penance should not be given up as they purify even great souls. Such activities should be performed as a matter of duty without attachment or expectation of a result.

If one renounces one's given duties out of illusion he is in the mode of ignorance. If one gives up duties thinking they are troublesome, that is in the mode of passion. If one does his work out of duty without attachment to the result, he is in the mode of goodness.

It is impossible to give up all activities. One is considered renounced if he gives up the fruit of his actions. Because such a person gives up the fruit of his actions he does not have to suffer their consequences, but the person who does not renounce the fruits must suffer their reactions, good and bad, after death.

There are five causes for action: the place of action (body), the person acting (doer), the senses (instruments of action), the kinds of work and the Supersoul (supercause). An unintelligent person thinks that he alone is the doer, not understanding these five causes. The person who, giving up false ego, acts according to the direction of the Supersoul is not affected by the reaction of his actions.

Any work has three motivators: knowledge, the object of knowledge and the knower.

Knowledge, work and workers can be identified in the three different modes of nature. Knowledge which sees equally all forms of life as spirit and knows the soul to be eternal is knowledge in the mode of goodness. Knowledge which sees the body to be the soul and consciousness to be temporary is in the mode of passion. Knowledge only of one's work and bodily comforts is in the mode of ignorance.

When actions (work) are performed out of duty and the results given to Kṛṣṇa, they are in the mode of goodness. Actions done to satisfy one's desires and false ego are in the mode of passion. Actions performed without concern for others or for future punishment and without care for the rules of scripture are in the mode of ignorance.

The worker who acts without false ego, and with determination and enthusiasm in success or failure is in the mode of goodness. The worker attached to the fruits of his labor, greedy and envious is in the mode of passion and the worker who is materialistic, stubborn, cheating, lazy and who puts off his work is in the mode of ignorance.

One can also have understanding and determination according to the three modes. In goodness, one knows right from wrong. In passion, one makes mistakes and cannot tell right from wrong. In ignorance one thinks right is wrong and wrong is right.

Determination which is steady and controls the mind and senses is in the mode of goodness,

determination for money and sense pleasure is in the mode of passion and determination which is full of fear, sorrow, depression and laziness is in the mode of ignorance.

Happiness which is like poison in the beginning but like nectar at the end and gives one self-realization is in the mode of goodness, happiness which comes from pleasing the senses is in the mode of passion and although like nectar at the beginning is like poison at the end. Happiness which is delusion from beginning to end and comes from sleep, laziness and illusion is in the mode of ignorance.

The modes of nature govern the entire material world and all its living entities, including the demigods.

The *brāhmaṇas* have the natural qualities of peacefulness, purity, austerity, truthfulness, tolerance, knowledge, religiousness and wisdom. The *kṣatriyas* are full of heroism, power, courage, generosity, leadership, determination and resourcefulness. The *vaiśyas* work in farming, cow protection and business. And the *śūdras* are engaged in labor and serving others.

By performing his own work, each man becomes perfect if he offers the result of his work to Kṛṣṇa. One should perform the type of work for which he is best suited by his modes of nature and not try to copy the duties of others. Although in this world there are flaws and unpleasant duties in all situations, by performing the work for the Lord, the results are purified and there is no sin.

Kṛṣṇa said, "Learn from Me, son of Kuntī, how to come to the supreme perfection." When one by purified intelligence controls his mind and senses he keeps himself in the mode of goodness. When he is completely free from false ego and not attached to material things, he is of the stage of Brahman realization (*brahma-bhūta*) and is completely peaceful and joyful.

Such a person doesn't want anything material. He is a friend to all beings and then comes to pure devotional service.

In all activities one should work under Kṛṣṇa's direction. Then, Kṛṣṇa says that He will deliver him. If instead, one acts according to his own desires, he will be lost.

Kṛṣṇa tells Arjuna that if he does not follow Kṛṣṇa's directions he will be forced to act by the modes of nature. The living entity is always forced to act by the modes of nature. The living entity is always under the Lord's control so he should surrender to Him. By doing so, he will be relieved of the miseries of this world and go back to Godhead. Kṛṣṇa is in everyone's heart. Just surrender to Him.

Kṛṣṇa has revealed this most confidential knowledge to Arjuna because he is His friend. Such knowledge cannot be revealed to one who is envious, not austere, not devoted or not engaged in devotional service. The dearest servant is one who explains this knowledge to others. One who studies this conversation between Arjuna and Kṛṣṇa worships Kṛṣṇa by his intelligence. One who listens with faith becomes free from sinful reactions.

Kṛṣṇa says, "I've told you the most secret knowledge. Think about it and decide what you will do."

Kṛṣṇa gives His ultimate instructions: "Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear."

He then describes how to do this: "Always think of Me, become My devotee, worship Me and offer your homage unto Me. Thus you will come to Me without fail."

Arjuna said, "My dear Kṛṣṇa, my illusion is now gone. I am now firm and free from doubt and am prepared to act according to your instructions.

Finally, Sañjaya concludes by telling Dhṛtarāṣṭra, "By Vyāsadeva's mercy I have heard this conversation between Kṛṣṇa and Arjuna. Wherever there is Kṛṣṇa, the master of all mystics and wherever there is Arjuna, the supreme archer, there will also be opulence, victory, extraordinary power and morality."

Chapter Questions

These questions are based on the complete text, verse and purports, of the *Bhagavad-gītā As It Is.* Reading the chapter summaries in this book is not sufficient.

Chapter One

1. What is the name of Chapter 1?
2. Who is Dhṛtarāṣṭra?
3. How many sons did he have?
4. What is Dhṛtarāṣṭra's eldest son's name?
5. Who was Duryodhana's teacher?
6. What is the name of Dhṛtarāṣṭra's secretary?
7. Who protected and led the Pāṇḍava army?
8. Who protected and led the Kuru army?
9. What happened when the Kuru's blew their conchshells?
10. What is the name of Kṛṣṇa's conchshell? What are the names of the Pāṇḍavas' conchshells?
11. What happened when Kṛṣṇa and the Pāṇḍavas blew their conchshells?
12. What did Arjuna ask Kṛṣṇa to do?
13. What did Arjuna see on the battlefield and how did he feel?
14. What reasons did Arjuna give Kṛṣṇa for not wanting to fight?

Chapter Two

1. What is the name of Chapter 2?
2. What is compassion?
3. What is material compassion? What is spiritual compassion?
4. What examples does Śrīla Prabhupāda use to show how foolish material compassion is?
5. What verse shows us how Arjuna accepted Kṛṣṇa as his guru?
6. Why did he surrender to Kṛṣṇa?
7. What did Kṛṣṇa say was Arjuna's problem?
8. How did Lord Kṛṣṇa explain there was no need to lament?
9. What is the only way to solve the problems of life?
10. Why is it foolish to lament for the material body?
11. If Arjuna is a pure devotee, how could he be in illusion?
12. What is happiness and distress compared to and why?
13. What does Kṛṣṇa say one must do when happiness and distress come?
14. How big is the spirit soul and where is it situated?
15. What happens to the material body as soon as the spirit soul is out of it?
16. Name as many differences as possible between the material and the spiritual body.
17. What are the six changes of the body?
18. What is the soul's changing bodies compared to?
19. How is it possible for the spirit soul to go from one body to another?
20. Why does the spirit soul continually change from one body to another?
21. What did Kṛṣṇa say was the best thing for Arjuna to do and why?
22. What are the *Vedas* and who wrote them? What do the *Vedas* really try to teach us?

23. Kṛṣṇa tells Arjuna exactly how he should do his duty of fighting. What does He say?
24. Arjuna asks Kṛṣṇa how he can tell if someone is in transcendental consciounsess. What does Kṛṣṇa say?

Chapter Three

1. What does Arjuna ask Kṛṣṇa?
2. What is Kṛṣṇa's answer?
3. What forces everyone to act?
4. What are the 3 modes of nature?
5. Why can't a person stop himself from doing something?
6. What does Kṛṣṇa say about someone who controls his senses, but whose mind is thinking of sense gratification?
7. What happens if one performs *yajña*?
8. What happens if one doesn't perform sacrifice?
9. Why must we work for Viṣṇu?
10. Why must a great man be a good example?
11. What forces a man to act sinfully even though he doesn't want to?
12. What does Kṛṣṇa say about lust and how can we control it?

Chapter Four

1. What is the disciplic succession?
2. What is transcendental knowledge?
3. What does Kṛṣṇa say about His original teaching of *Bhagavad-gītā?* Why does He appear?
4. Why did Kṛṣṇa speak this knowledge to Arjuna?
5. What happens if a person understands all about Kṛṣṇa's appearance?
6. How is it that just by understanding Kṛṣṇa's appearance, one can go back to Godhead?
7. What different kinds of *yajñas* are talked about here and which is best?
8. How does one get transcendental knowledge?
9. What must a person do if he wants knowledge from the *guru*?
10. What do you learn when you have received knowledge from the *guru*?
11. What should you do if you have doubts about spiritual life in your heart?
12. What does Kṛṣṇa tell Arjuna at the end of Chapter 4?

Chapter Five

1. Which is better, renunciation or work in devotion?
2. What is real renunciation?
3. Explain the example of watering the roots of the tree and how it relates to serving Kṛṣṇa.
4. What is the city of nine gates? Who resides there?
5. Discuss the example of the lotus.
6. What is equal vision?
7. How is the bonafide spiritual master like the sun?
8. How can you tell if you are making spiritual progress?
9. How does the living entity become entangled by material nature?
10. What is Lord Kṛṣṇa's "peace formula"?
11. What is the name of Chapter Five?

Chapter Six

1. What is the name of Chapter 6?
2. What is a renounced person really like?
3. What can be either your friend or your enemy?
4. Kṛṣṇa tells Arjuna how to practice *yoga.* What does He say?
5. A person can't be a *yogī* if he.......
6. What does Kṛṣṇa say we must do if our mind starts thinking of things that are not Kṛṣṇa conscious.

7. What does Arjuna say about the *yoga* that Kṛṣṇa is telling him to do?
8. What does Kṛṣṇa say when Arjuna says that the *yoga* is too difficult?
9. What is the 2nd question that Arjuna asks Kṛṣṇa in this chapter?
10. What is Kṛṣṇa's answer to Arjuna's question?
11. What are some kinds of *yoga* and which is the best?

Chapter Seven

1. Of what 8 things is the material energy made?
2. Give at least three examples of how the Lord can be seen through different material and spiritual things.
3. What 4 kinds of men surrender to Kṛṣṇa? Which is the best?
4. What 4 kinds of men don't surrender to Kṛṣṇa?
5. Why do people worship the demigods?
6. Why do the *Vedas* recommend demigod worship?
7. What does Kṛṣṇa say about people who worship the demigods?
8. What other kind of person does Kṛṣṇa consider unintelligent?
9. Why can't foolish, unintelligent people understand Kṛṣṇa?
10. Who are the only people who can understand Kṛṣṇa?

Chapter Eight

1. What seven things does Arjuna ask about in the beginning of Chapter 8?
2. Which question does Kṛṣṇa spend the most time answering?
3. How can we remember Kṛṣṇa at the time of death?
4. Do you think that you could act sinfully throughout your life and then chant Hare Kṛṣṇa at the time of death and go back to Godhead? Explain (why or why not?)
5. What happens if we remember Kṛṣṇa at the time of death?
6. Kṛṣṇa tells Arjuna to think of Him as what?
7. What does Kṛṣṇa say about the material world?
8. What does Kṛṣṇa say about the spiritual world?
9. What is an auspicious time for the *yogī* to leave his body?
10. What is an inauspicious time for the *yogī* to leave his body?
11. What are the two ways that *yogīs* can leave this world?
12. What do the devotees do about preparing to leave their bodies at the right time?

Chapter Nine

1. What is the most secret of all secrets?
2. What are three of the things that Kṛṣṇa says about this secret?
3. What is confidential knowledge?
4. What is the *most* confidential knowledge? How does one get it?
5. What are two things that a person needs if he wants to be successful in Kṛṣṇa consciousness?
6. Tell the story of Nārada Muni's becoming purified.
7. Name seven of the things that Kṛṣṇa says He is.
8. What does Kṛṣṇa say about offering things to Him?
9. What four things does Kṛṣṇa ask us to do?
10. Why should one become a devotee?
11. What qualification must one have to take shelter of Kṛṣṇa?

Chapter Ten

1. What is the name of Chapter 10?
2. What are Kṛṣṇa's six opulences? Why is He called Bhagavān?

3. How can a devotee understand Kṛṣṇa?
4. What does it mean that Kṛṣṇa is God?
5. What twenty-five people are born from Kṛṣṇa's mind?
6. What does a person do when he is completely convinced about Kṛṣṇa's opulences?
7. Lord Caitanya compares devotional service to sowing a seed in the heart. Explain.
8. Why doesn't a devotee have to worry about the material necessities of life?
9. How can we best understand *Bhagavad-gītā?*
10. Why did Arjuna ask Kṛṣṇa to describe His opulences?
11. Why do the devotees want to hear about Kṛṣṇa?
12. Kṛṣṇa mentions 72 opulences in this chapter. Complete the following twenty:
    A. Of lights I am the...
    B. Among stars I am the...
    C. Of the *Vedas* I am the...
    D. Of demigods I am...
    E. Of the senses I am the...
    F. Of the mountains I am...
    G. Of sacrifices, I am...
    H. Of immovable things...
    I. Of bodies of water...
    J. Among men, I am the...
    K. Of weapons ...
    L. Among dispensers of law...
    M. Among beasts ...
    N. Among subduers...
    O. Among poetry ...
    P. Among women ...
    Q. Of sages ...
    R. Of the Pāṇḍavas ...
    S. Of flowing rivers ...
    T. Of creations ...

Chapter Eleven

1. What is the name of Chapter 11?
2. Give three reasons why Arjuna asked to see Kṛṣṇa's universal form.
3. In general, what could Arjuna see in Kṛṣṇa's universal form?
4. Who besides Arjuna could see the universal form?
5. Discuss time.
6. Which did Kṛṣṇa like better, when Arjuna treated Him as a friend, or when Arjuna treated Him as the Supreme Personality of Godhead?
7. How important is the universal form of Kṛṣṇa to the devotees?

Chapter Twelve

1. What is the name of Chapter 12?
2. What was Arjuna's question at the beginning of the chapter?
3. What is the perfection of meditation?
4. Is the impersonal discipline difficult or easy to follow?
5. Why is the path of *bhakti* better than the impersonal discipline?
6. Explain the example of the mailbox.
7. In planning for death, what is the difference between a *yogī* and a devotee?
8. If one cannot fix his mind always upon Kṛṣṇa, what should he do?
9. If he cannot do that (the answer to #8) then what should he do?
10. And if he cannot do that, what should he do?
11. And if he can't do that, what should he do?
12. What does a devotee do when someone treats him as an enemy or when he finds himself in difficulty?
13. What are some of the qualities of a devotee?

Chapter Thirteen

1. What is the title of Chapter 13?
2. What is the field, and who is the knower? Is there more than one knower? What is the difference between them?

3. What is *jñānam* [knowledge]?.
4. What are the twenty-four elements of the field of activities?
5. What is the symptom of the existence of the soul?
6. Why does the Supersoul have hands, legs, eyes, heads, etc. everywhere?
7. What is the cause of suffering and enjoyment in this world?
8. Why did the living entity come into contact with the material nature?
9. How can the living entity become free from the influence of the material nature?
10. How can one understand these things?

Chapter Fourteen

1. What is the title of Chapter 14?
2. What are the three modes of material nature?
3. Who is the father of all creatures?
4. What are the characteristics of the mode of goodness? What happens to one who dies in the mode of goodness?
5. Give examples of types of persons in each of the modes.
6. What are the characteristics of one in the mode of passion? What happens to one who dies in the mode of passion?
7. What are the characteristics of one in the mode of ignorance? What happens to one who dies in the mode of ignorance?
8. Why should a person not kill animals?
9. Discuss the perspectives of those in goodness, passion and ignorance. Why is it only that in the mode of goodness one can advance in spiritual understanding?
10. How can one transcend the modes of nature?
11. What are the characteristics of one who has transcended the modes?

Chapter Fifteen

1. What is the title of Chapter 15?
2. Describe the example of the banyan tree. What does the banyan tree represent?
3. What are the branches, twigs, leaves and fruits of the tree?
4. Why is the tree upside down?
5. How can the tree be cut down?
6. How can one surrender to Kṛṣṇa?
7. Why is there no need of light in the spiritual world?
8. There is only one path to the spiritual world. What is it?
9. Explain how consciousness is like water or air. What determines your next birth?
10. How does Kṛṣṇa help us go back to the spiritual world?

Chapter Sixteen

1. What is the name of Chapter 16?
2. What is *varṇāśrama* and what is its purpose?
3. Who is the spiritual master of all the other orders?
4. What are the qualities of *sannyāsīs*?
5. What should the householder do?
6. What seven qualities should everyone cultivate?
7. What are the demoniac qualities?
8. What are the gates to hell?
9. What is the difference between the divine and demoniac natures?
10. What are the four defects?
11. How are the demoniac envious of God?

Chapter Seventeen

1. What is the title of Chapter 17?
2. What are the three types of worship?
3. What are the characteristics of penance in the mode of ignorance?

4. What are the characteristics of charity given in the mode of goodness?
5. Who is worshipped by men in the mode of passion and what do they desire from such worship?
6. What are the characteristics of food in the mode of ignorance, passion and goodness? See if you can give an example of each. How is *prasādam* different?
7. What is the problem with just being a "good person?"
8. What is the austerity of the body?
9. What is the austerity of speech?
10. What is austerity of the mind?
11. To whom does "*Oṁ tat sat*" refer and why are actions dedicated in this way considered to be "*sat?*"

Chapter Eighteen

1. What is the title of Chapter 18?
2. What is real renunciation?
3. What kind of happiness pleases the senses, and is like nectar at the beginning and poison at the end?
4. What is like broken serpent's teeth, and why?
5. Why is the example of a green bird in a green tree given to explain the oneness with the Supreme?
6. What are the five causes of action? Because a person cannot stop acting, how can he be free from the results of his actions?
7. Describe the qualities of a *brāhmaṇa.*
8. Why does it help to know how the modes of nature influence knowledge, understanding, action, happiness, determination and individual qualities?
9. How is pure devotional service better than the mode of goodness or even Brahman realization?
10. Who is dearest to Kṛṣṇa?
11. How does Kṛṣṇa say that we can come to Him and become free of all sinful reactions?

4

Teaching

Devanāgarī Writing Guide

अ आ इ ई उ ऊ ऋ ॠ

ऌ ए ऐ ओ औ अं अः

क ख ग घ ङ

च छ ज झ ञ

ट ठ ड ढ ण

त थ द ध न

प फ ब भ म

य र ल व

श ष स ह

क्ष त्र ज्ञ

Ideas for Teaching and Learning

This book is designed to be a forty-eight week course. We recommend that students repeat it for a second year, although most students will learn the verses and philosophy the first time. If it's only studied for one year, and not reviewed, much may be lost. The more one reviews, the more likely that one will remember for a lifetime.

There is no harm in continuing to study this same course for more than two years. An interested student can also progress to the verses for advanced study listed toward the end of this book, and can gradually study more verses after that. We suggest, however, that one continue to review the forty-eight verses here at least every two weeks.

Students of at least eleven or twelve years of age who have finished the summary philosophical study here may go on to the advanced courses we recommend at the end of the book.

The following guidelines should work equally well in a daily academic school, a Sunday school, a home school, or at home after school. Children as young as five can use it with adult guidance. Adults who haven't the time or inclination for a *Bhakti-śāstrī* course will profit from it.

A Verse a Week

Day one: Recite the Sanskrit, word-for-word and translation, using the tape to learn the proper pronunciation. Students should learn the meaning of unfamiliar words, either from a dictionary or through discussion. Read the purport summary and study the picture.

Every day: Recite the Sanskrit and English at least five times a day, looking at the book if necessary. These recitations should be spaced at regular intervals throughout the day. In a school, all the students can recite together at the beginning of each class. At home, the family can recite the verse together before each meal, first thing in the morning, before bed, or before any regular daily activity.

During the week: The picture should be colored, and the verse copied over with one's best handwriting. It is best if students copy both the Devanāgarī script (original Sanskrit characters) and the translation.

Last day (day five for a school; up to day seven for a Sunday school or home): Students turn in their coloring and handwriting. Students should individually recite the Sanskrit and translation from memory. It is often helpful to have a chart where students receive recognition for memory work. The best students can receive prizes as well.

Once a week: All forty-eight verses, Sanskrit and translation, should be recited (preferably as a group) for review. This takes about twenty minutes once one becomes practiced.

Chapter Studies

The first class of the year can be a reading and discussion of the historical background and family tree of the *Bhagavad-gītā*.

Then, in a half-hour to an hour per week, read over the chapter summary and discuss it. Young children need the summary read to them; older students can have it read to them and then can read it together, out loud. When used for individual study, the summary will give the student a good overview of the chapter.

Most chapters can be discussed in one or two weeks. Longer chapters may require three weeks.

When used as a two-year course, the first year students may just discuss the chapter summaries;

the second year they can review the chapter summaries and answer the chapter questions.

Older students (at least age eleven or twelve) can deepen their chapter studies by using the questions. Students should read the chapter, verses and purports, on their own from the complete *Bhagavad-gītā As It Is*. It isn't sufficient to just read the chapter summaries in this book. They should have one week for short chapters, two weeks for most chapters, and three weeks for long chapters such as chapters two and eighteen. The chapter answers have been put at the end of the book so a teacher can easily remove them from the students' books. Make sure you do this.

Very Young Children/Non-Readers

Children of five or six years of age, or those who cannot yet read, need more time when learning the pronunciation of the verse in their initial class time. One recitation is not enough. It is essential to make sure, at the beginning of the week, that each child can pronounce each word. Each child should be able to say one line of Sanskrit at a time directly after he or she has heard it from the teacher, and while looking at the paper, pointing to the words. Generally this takes about thirty minutes, which means there is less time to discuss the meaning. As such children have a short attention span and limited abstract reasoning abilities, a program that centers on memorization with just some basic understanding is quite suitable for them.

It is also very important with this group to make sure they are actually saying the verse during the five practice times daily. If it's a large group, it is easy for one or two children to pretend to recite without being noticed. They will then not get sufficient practice.

Young children will probably not color the picture very nicely. If you wish for them to keep their own book as a lifetime investment, you may photocopy the pictures for them. After a few years, they can color directly in their books.

Unless they are also in a vigorous Sanskrit program, it is probably best for these students to just write the translation for handwriting practice. Those who have not yet learned cursive (script) writing can write the translation in print (manuscript). Some of the youngest children who are just learning the very basics of letter formation should skip the handwriting.

It is a good idea to award a simple prize every week to students who color the picture (however crudely), write the translation, and learn the verse.

You may want to plan to repeat this course four or five times when the students start at age five.

Ideas for Teaching and Learning, Schedule

Day School, Āśrama Gurukula, or Home School

(homogeneous or multilevel classrooms, all ages)

Monday

1st class—5–10 minutes (20 minutes for non-readers): responsive chanting of Sanskrit and English (refer to compact disc).

10–20 minutes (5–10 for non-readers): explain unfamiliar vocabulary, read purport summary, discuss picture.

Remainder of class (you may want to give the non-readers a recess time now, and have a chapter study at another time): read chapter summary, and ask for student questions. Older students (at least age eleven or twelve) may be assigned the reading of the entire chapter in the original *Bhagavad-gītā* and to answer the questions as independent work.

2nd–5th classes—2 minutes at the beginning of each class: recite the verse, Sanskrit and English, as a group. Students may look at their books.

Tuesday (or any day except Friday)

1st–5th classes—2 minutes at the beginning of each class: recite the verse, Sanskrit and English, as a group. Students may look at their books.

One class—approximately 15–20 minutes: Non-readers color a photocopy of the picture. Middle students copy the Devanāgarī and translation for handwriting practice. (Uncompleted work can be finished during handwriting class time later in the week, or at home.) Older students can either do the handwriting at this time or for independent (home) work. Middle and older students can color the picture as independent work.

Wednesday and Thursday

1st–5th classes—2 minutes at the beginning of each class: Recite the verse, Sanskrit and English, as a group. Students may look at their books.

Friday

1st class—approximately 20 minutes: Chant, as a group, all 48 verses, Sanskrit and English (students may look at this book).

1st–5th class—2 minutes at the beginning of each class: Recite the verse, Sanskrit and English, as a group. Students may look at their books.

5th class—Time will vary depending on the size of the class. Allow about 1–2 minutes per student: At the end of the class, each student should show their completed coloring and handwriting. Then each student should recite the weekly verse, Sanskrit and English, from memory. If questions were assigned on Monday, the answers should be collected at this time. (For short chapters allow one week, for most chapters allow two weeks, and for very long chapters, such as chapters two and eighteen, allow three weeks.)

After school program at home

(all ages)

(You may arrange this as a five, six, or seven day program and can adjust the following accordingly.)

Monday (or first day)

5–10 minutes (20 minutes for non-readers): responsive chanting of Sanskrit and English (refer to compact disc).

10–20 minutes (5–10 for non-readers): explain unfamiliar vocabulary, read purport summary, discuss picture.

At least four more times during the day, for about two minutes each time, chant the Sanskrit and English of the verse. It is best if the family does this as a group. This is easiest to accomplish if the recitations are associated with regular activities. For example, the family can chant the verse before meals, before going to bed, and immediately upon awakening. Everyone may look at the book during these times.

Tuesday (or second day)

10–20 minutes: Read the chapter summary, and encourage the children to ask questions. Older children (at least age eleven or twelve) may be assigned the reading of the entire chapter in the original *Bhagavad-gītā* and to answer the questions.

Continue regular recitation of the verse as a family activity at least five times a day.

The following should be done any day except the last day of the week (Friday or Sunday). You may do both activities on one day, or each on different days. If you have assigned the chapter questions for older children, you also need to schedule about 15–30 minutes a day for that work.

For approximately 15–20 minutes: Non-readers color a photocopy of the picture. Children of seven years or more color the picture in the book.

For approximately 20–30 minutes (this will vary greatly depending on the age and dexterity of the child): The children should copy the verse. Once a child can print (writing manuscript) fairly easily, he or she can copy the translation. It is good if such children can copy the Devanāgarī, also. Children who can write fairly fluidly should definitely copy both the translation and the Devanāgarī. As soon as they are able, the children can copy the translation in script (cursive).

Tuesday, Wednesday and Thursday

(If you plan a seven-day schedule, this should be done on Friday and Saturday also.) Continue regular recitation of the verse as a family activity at least five times a day.

Friday (or the last day)

Continue regular recitation of the verse as a family activity at least five times a day if you are following a five or six day schedule.

Approximately 20 minutes: chant, preferably as a family, all 48 verses, Sanskrit and English (looking at the book if necessary).

At the end of the day if you are on a five or six day schedule, or any time if you are on a seven day schedule, allow about 1–2 minutes per person: Each child should show their completed coloring and handwriting. Then they should each recite the weekly verse, Sanskrit and English, from memory. If questions were assigned at the beginning of the week, the answers should be collected at this time. (For short chapters allow one week, for most chapters allow two weeks, and for very long chapters, such as chapters two and eighteen, allow three weeks.) If it is possible to spend 30 minutes discussing the children's answers, that is greatly preferred.

Sunday School

5–10 minutes (20 minutes for non-readers): responsive chanting of Sanskrit and English (refer to compact disc).

10–20 minutes (5–10 for non-readers): explain unfamiliar vocabulary, read purport summary, discuss picture.

10–20 minutes: Read the chapter summary, and encourage the children to ask questions. Older children (at least eleven) may be assigned the reading of the entire chapter in the original *Bhagavad-gītā* and to answer the questions.

Homework for the Week

At least five times during each day, for about two minutes each time, your students should chant the Sanskrit and English of the verse. It is best if the family does this as a group. This is easiest to accomplish if the recitations are associated with regular activities. For example, the family can

chant the verse before meals, before going to bed, and immediately upon awakening. Everyone may look at the book during these times.

Non-readers color a photocopy of the picture. Children of seven years or more color the picture in the book.

The children should copy the verse. Once a child can print (writing manuscript) fairly easily, he or she can copy the translation. It is good if such children can copy the Devanāgarī also. Children who can write fairly fluidly should definitely copy both the translation and the Devanāgarī. As soon as they are able, the children can copy the translation in script (cursive).

The Next Sunday

Approximately 20 minutes: Chant, as a group, all 48 verses, Sanskrit and English (looking at the book if necessary).

Allow about 1–2 minutes per person: Each child should show their completed coloring and handwriting. Then they should each recite the weekly verse, Sanskrit and English, from memory. If questions were assigned at the beginning of the week, the answers should be collected at this time. (For short chapters allow one week, for most chapters allow two weeks, and for very long chapters, such as chapters two and eighteen, allow three weeks.) If it is possible to spend 30 minutes discussing the children's answers, that is greatly preferred.

Then follow the procedure for introducing the next verse. As most chapters are studied for two weeks, the chapter summaries can be read twice. Or, the first week you can read the chapter summary, and the next week you can give the students time to answer chapter questions, if those were assigned.

Prabhupāda Teaches a Verse

Lecture: Śrīmad-Bhāgavatam 2.9.1; April 20, 1972; Tokyo

Pradyumna: (chanting verse) *Na ghaṭetārtha-sambandhaḥ.*

Devotees: *Na ghaṭetārtha-sambandhaḥ.* (Although some of the devotees were pronouncing the Sanskrit words incorrectly, this transcript shows the words spelled correctly. From Prabhupāda's corrections, however, we can understand the mistakes made.)

Prabhupāda: It is *sandhi*? *Na ghaṭeta artha.* It has been lost? *Na ghaṭetārtha-sambandhaḥ. Na ghaṭetārtha-sambandhaḥ.* Again, recite the whole *śloka.*

Pradyumna: *Śrī-śuka uvāca* (devotees repeating) *ātma-māyām ṛte rājan parasyānubhavātmanaḥ na ghaṭetārtha-sambandhaḥ svapna-draṣṭur ivāñjasā. Svapna. Draṣṭur. Svapna-draṣṭur. Iva. Añjasā. Ivāñjasā.*

Prabhupāda: *Svapna-draṣṭur ivāñjasā.*

Pradyumna: *Svapna-draṣṭur ivāñjasā.*

Prabhupāda: Now read again.

Pradyumna: Whole thing?

Prabhupāda: No, this same verse. Practice it. In this way you practice one *mantra* daily. Each *mantra* will purify you hundred yards daily. Go forward. These *mantras* are very powerful, given by Vyāsadeva Gosvāmī, vibrated. And spoken by... *Śuka-mukhād amṛta-drava saṁyutam.* That is explained in the beginning. Just like a ripened fruit in the tree is already very sweet, and if it is touched by the beak of the parrot, it becomes sweeter. These are natural course. If the parrot touches the fruit, he cuts little by his beak, beak. Beak, you call beak? Then it becomes still sweeter. *Śuka-mukhād drava saṁyutam.* Similarly, *Śrīmad-Bhāgavatam* is already sublime, transcendental. And when it is spoken through the mouth of Śukadeva Gosvāmī, it becomes still sweet, just like the fruit. The parrot is also called *śuka.* It is called *śuka-pakṣi, śuka* bird. So this comparison is given. As the fruit becomes still sweeter by the touch of the beak of the parrot, similarly, Śukadeva Gosvāmī, because it is already spoken by Vyāsadeva, ripened fruit, the experienced contribution of Vyāsadeva, all the Vedic literatures, but when it is spoken through the *paramparā* system of Śukadeva Gosvāmī, it becomes still sweeter.

Therefore Caitanya Mahāprabhu recommended to study *Śrīmad-Bhāgavatam* from *bhāgavata. Bhāgavata parā giyā bhāgavata-sthāne. Bhāgavata* means the *grantha-bhāgavata,* book *bhāgavata... Bhāgavata* means about Kṛṣṇa. Bhagavān is Kṛṣṇa. And anything in relationship with Kṛṣṇa is called *Bhāgavata.* So the devotee is also in relationship with Kṛṣṇa. He is also called *bhāgavata. Mahā-bhāgavata.* Those who are highly advanced, or first-class devotees, they are called *mahā-bhāgavata.* So this *Bhāgavatam,* it is the essence of the Vedic knowledge and when it is received through the *paramparā* system of pure devotee, then it becomes still more sweet than before. That is the purport. So we should try to learn, get it by heart, at least one *śloka,* two *ślokas* in a week. And if we chant that... Just like you are chanting so many songs, similarly, if we chant one or two verses of *Śrīmad-Bhāgavatam,* that will make you very quickly advanced for spiritual realization.

We are therefore taking so much trouble to get this transliteration, the meaning, so that the reader may take advanced step, full advantage of the *mantra.* It is not that to show some schol-

arship, that "I know so much Sanskrit." No. It is just offered with humility to learn the *mantra* because one who will chant the *mantra*... They are all transcendental vibration. Just Hare Kṛṣṇa *mantra*... This is *mahā-mantra,* but they are also *mantras,* all the verses from *Bhagavad-gītā, Śrīmad-Bhāgavatam,* spoken by Kṛṣṇa, spoken by... *Bhāgavata* also, spoken by Kṛṣṇa. Vyāsadeva is incarnation of Kṛṣṇa. They're also *mantras,* infallible instructions. So try to get it by heart, chanting. Either you chant by seeing the book or get it by heart, it is all the same. But try to chant one, two *ślokas* daily. Chant.

Pradyumna: (chants with devotees responding) *Śrī-śuka uvāca, ātma-māyām ṛte rājan parasyānubhavātmanaḥ, na ghaṭetārtha-sambandhaḥ...*

Prabhupāda: (correcting) *Na ghaṭetārtha-sambandhaḥ.* Like that. It is written like that?

Pradyumna: *Ghaṭetārtha-sambandhaḥ.*

Prabhupāda: *artha, artha* separated?

Pradyumna: No. Together. *Ghaṭetārtha.*

Prabhupāda: No. *Ghaṭetārtha-sambandhaḥ.* It should, should not be. *Na ghaṭetārtha-sambandhaḥ.* Like that. *Tā* should be long. *Tā. Ghaṭeta artha-sambandhaḥ. Na ghaṭetārtha-sambandhaḥ.* Is that all right?

Pradyumna: Yes.

Prabhupāda: So pronounce like that.

Pradyumna: *Na ghaṭetartha-sambandhaḥ.*

Prabhupāda: Loud. *Na ghaṭetārtha-sambandhaḥ.*

Pradyumna: *Na ghaṭetārtha-sambandhaḥ.*

Prabhupāda: Yes. *Na ghaṭetārtha-sambandhaḥ.*

Devotees: *Na ghaṭetārtha-sambandhaḥ.*

Pradyumna: *Svapna-draṣṭur ivāñjasā.*

Prabhupāda: Oh. Again pronounce.

Pradyumna: *Śrī-śuka uvāca* (repeats verse)

Prabhupāda: Very important verse. Now we shall go to the words and meaning. Again recite. *Śrī-śuka uvāca.*

Devotees: (repeats verse)

Prabhupāda: Once again. Do it again.

Pradyumna: (repeats verse)

Prabhupāda: Again. (devotees repeat verse again) Anyone can recite? All right. See the book and recite.

Syāmasundara: *Śrī-śuka uvāca ātma-māyām ṛte rājan parasyānubhavātmanaḥ.*

Prabhupāda: *Parasya.* The transliteration is the long *ā.* You have seen? You just try to follow the transliteration. That will be easier.

Syāma: *Parasyānu...*

Prabhupāda: *Parasyānubhava, bhavātmanaḥ. Ātma.*

Syāma: Yes. Long a over a. *Ātmana.*

Prabhupāda: Yes. Now, beginning.

Syāma: *Parasyānu...*

Prabhupāda: No. First line. (devotees repeating)

Syāma: *Śrī-śuka uvāca ātma-māyām ṛte rājan parasyānubhavātmanaḥ.*

Prabhupāda: Read it again.

Syāma: *Śrī-śuka uvāca ātma-māyām ṛte rājan parasyānubhavātmanaḥ na ghaṭetārtha...*

Prabhupāda: *Na ghaṭetārtha-sambandhaḥ. Svapna-draṣṭur ivāñjasā.* Next. Next. You read. Go on. One after another. (continues devotee reciting, Prabhupāda correcting) You read the transliteration. The thing is hearing the meter and repeat. That's all. The writing is already there, transliteration. Simply you have to hear the written. Just like you have chanted so many verses, songs, by hearing. The hearing is very important. A child learns another language simply by hearing, pronunciation, hearing. That is natural. If we hear one thing repeatedly, you will learn. You will learn. So one has to hear little attentively. Then it will be easy. There is no difficulty. Just like you are singing our song in tune, (sings) *saṁsāra-dāvānala-līḍha-loka.* This is by hearing. So simply you have to hear. Therefore whole Vedic *śāstra* is called *śruti.* It is a process of hearing. (coughing) This is a disease of old age. These are the warnings that the body is getting rotten.

Go on. (recitation continues) Next. Each one of you. *Na ghaṭetārtha-sambandhaḥ svapna-draṣṭur ivāñjasā.* What is the *añjasā* spelling?

Devotee: I-v-a-n-j-a-s-a. *Ivāñjasā.*

Prabhupāda: Long "a" or short "a"?

Devotee: Long "a".

Prabhupāda: Yes. *Ivāñjasā. Añjasā. Añjasā* means wholesale. Go on. (recitation and corrections continue) *Na ghaṭeta artha sambandhaḥ,* combined together it becomes *na ghaṭetārtha-sambandhaḥ. Tartha.* What is the spelling? *Tartha?*

Devotee: T, long a, r-t-h-a.

Prabhupāda: Of tha? What is the...?

Devotee: T-a-r-t-h-a. *Na ghata...*

Prabhupāda: T-h-a. There must be r.

Pradyumna: Yes. *Ghaṭetārtha.* G-h-a-t-e-t-a-r...

Prabhupāda: T-a-r. Yes. T-a, *artha.* So you were missing that "r." *Na ghaṭetārtha-sambandhaḥ.* All right. Next. (recitation continues) Get it next. Come here. So you have to study like that. So many *ślokas,* I am taking so much labor. If you do not read it carefully... It is not for that I am making business, for selling only, and not for my students. You must all read like this, practice. Why so much trouble is being taken, word to word meaning and then transliteration? If you chant this *mantra,* that vibration will cleanse the atmosphere. And wherever you go, in any part of the world, if you can chant this *mantra,* oh, you'll be received like God. It is so nice. And in India you'll actually be received like Gods if you chant this *mantra*. They will so offer their respects, so many. *Veda-mantra.* Next chant. (another devotee recites verse) Very good. Next, next. Bhanu prabhu (Bhanu recites) Thank you very much. He has pronounced very nicely. So he will teach you.

Yes. Next. (another devotee recites verse) Very good. (another devotee recites verse) Very good. Yes. In this way, each one of you, you chant and others will follow. Then one or two days, you get the *śloka* by heart. You can chant. It is not difficult. Now read the word meanings and translation.

Karandhara: "*Śrī-sukah uvaca*—Śrī Śukadeva Gosvāmī said; *ātma*— the Supreme Personality of Godhead; *māyām*—the energy; *ṛte*— without; *rājan*—O King..."

Prabhupāda: *Rājan.*

Karandhara: *Rājan*—O King.

Prabhupāda: It is address, addressing. Nominative is *rāja* and addressive is *rājan.* Go on.

Karandhara: *Parasyasya...*

Prabhupāda: *Parasya.*

Karandhara: *Parasya.*

Prabhupāda: *Parasya.* Yes.

Karandhara: "*Parasya*—of the pure soul; *anubhava-ātmanaḥ*—of the purely conscious; *na*—never; *ghaṭeta*—it can so happen; artha—meaning; *sambandhaḥ*—relation with the material body; svapna— dream; *draṣṭuḥ*—of the seer; *iva*—like it; *añjasā*—completely."

Prabhupāda: Añjasā.

Karandhara: "*Añjasā*—completely. Translation: Śrī Śukadeva Gosvāmī said: O King, unless one is influenced by the energy of the Supreme Personality of Godhead, there is no meaning to the relationship of the pure soul in pure consciousness with the material body. It is just like the dreamer seeing his own body working."

Prabhupāda: So, purport?

Letter to Gurudāsa, April 16, 1970

Regarding Sanskrit class, it is very encouraging that Mr. Parikh is helping you in this connection, but the chief aim for learning Sanskrit would be how to pronounce the Sanskrit verses especially in our published books just like you have already chanted the Govinda verses in the record. Similarly all the verses you have to chant combinedly and melodiously along with musical instruments, and it will be a great charm to the people of the world. When we shall lead

our World Saṅkīrtana Party at that time if we can demonstrate the chanting of the *mantras* as they are stated in *Īśopaniṣad, Bhagavad-gītā, Śrīmad-Bhāgavatam, Brahma-saṁhitā,* that will be our unique position. Therefore the main aim of this Sanskrit class should be how you can learn this chanting in the proper accent. It is not our aim to become a Sanskrit scholar.

Letter to Balmukundji, April 17, 1970

I am very glad to learn that you have begun to teach Sanskrit pronunciation to our students. Please see that they can pronounce very nicely the Sanskrit verses in *Bhagavad-gītā, Śrīmad-Bhāgavatam, Īśopaniṣad,* and *Brahma-saṁhitā,* and teach them to chant conjointly as they chant Hare Kṛṣṇa *mahā-mantra*. In your class, the chanting of Hare Kṛṣṇa *mantra* must be done in the beginning and at the end. That will keep the spirit of the temple.

Lecture: Śrīmad-Bhāgavatam 7.9.32; March 10, 1976; Māyāpur

This is Kṛṣṇa. So by studying Kṛṣṇa, you become liberated. So these verses should be studied very carefully, understanding each word very carefully. Then you'll understand Kṛṣṇa.

Suggested Verses for Advanced Study

1.1 *dhṛtarāṣṭra uvāca*
dharma-kṣetre kuru-kṣetre/ samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś caiva/ kim akurvata sañjaya

Dhṛtarāṣṭra said: O Sañjaya, after my sons and the sons of Pāṇḍu assembled in the place of pilgrimage at Kurukṣetra, desiring to fight, what did they do?

2.12 *na tv evāhaṁ jātu nāsaṁ/ na tvaṁ neme janādhipāḥ*
na caiva na bhaviṣyāmaḥ/ sarve vayam ataḥ param

Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be.

2.22 *vāsāṁsi jīrṇāni yathā vihāya/ navāni gṛhṇāti naro 'parāṇi*
tathā śarīrāṇi vihāya jīrṇāny/ anyāni saṁyāti navāni dehī

As a person puts on new garments, giving up old ones, the soul similarly accepts new material bodies, giving up the old and useless ones.

2.41 *vyavasāyātmikā buddhir/ ekeha kuru-nandana*
bahu-śākhā hy anantāś ca/ buddhayo 'vyavasāyinām

Those who are on this path are resolute in purpose, and their aim is one. O beloved child of the Kurus, the intelligence of those who are irresolute is many-branched.

2.59 *viṣayā vinivartante/ nirāhārasya dehinaḥ*
rasa-varjaṁ raso 'py asya/ paraṁ dṛṣṭvā nivartate

The embodied soul may be restricted from sense enjoyment, though the taste for sense objects remains. But, ceasing such engagements by experiencing a higher taste, he is fixed in consciousness.

3.21 *yad yad ācarati śreṣṭhas/ tat tad evetaro janaḥ*
sa yat pramāṇaṁ kurute/ lokas tad anuvartate

Whatever action a great man performs, common men follow. And whatever standards he sets by exemplary acts, all the world pursues.

3.27 *prakṛteḥ kriyamāṇāni/ guṇaiḥ karmāṇi sarvaśaḥ*
ahaṅkāra-vimūḍhātmā/ kartāham iti manyate

The spirit soul bewildered by the influence of false ego thinks himself the doer of activities that are in actuality carried out by the three modes of material nature.

3.37 *śrī-bhagavān uvāca*
kāma eṣa krodha eṣa/ rajo-guṇa-samudbhavaḥ
mahāśano mahā-pāpmā/ viddhy enam iha vairiṇam

The Supreme Personality of Godhead said: It is lust only, Arjuna, which is born of contact with the material mode of passion and later transformed into wrath, and which is the all-devouring sinful enemy of this world.

4.1 *śrī-bhagavān uvāca*
imaṁ vivasvate yogaṁ/ proktavān aham avyayam
vivasvān manave prāha/ manur ikṣvākave 'bravīt

The Personality of Godhead, Lord Śrī Kṛṣṇa, said: I instructed this imperishable science of yoga to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku.

4.11 *ye yathā māṁ prapadyante/ tāṁs tathaiva bhajāmy aham*
mama vartmānuvartante/ manuṣyāḥ pārtha sarvaśaḥ

As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā.

6.17 *yuktāhāra-vihārasya/ yukta-ceṣṭasya karmasu*
yukta-svapnāvabodhasya/ yogo bhavati duḥkha-hā

He who is regulated in his habits of eating, sleeping, recreation and work can mitigate all material pains by practicing the *yoga* system.

7.8 *raso 'ham apsu kaunteya/ prabhāsmi śaśi-sūryayoḥ*
praṇavaḥ sarva-vedeṣu/ śabdaḥ khe pauruṣaṁ nṛṣu

O son of Kuntī, I am the taste of water, the light of the sun and the moon, the syllable oṁ in the Vedic mantras; I am the sound in ether and ability in man.

7.16 *catur-vidhā bhajante māṁ/ janāḥ sukṛtino 'rjuna*
ārto jijñāsur arthārthī/ jñānī ca bharatarṣabha

O best among the Bhāratas, four kinds of pious men begin to render devotional service unto Me—the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute.

7.23 *antavat tu phalaṁ teṣāṁ/ tad bhavaty alpa-medhasām*
devān deva-yajo yānti/ mad-bhaktā yānti mām api

Men of small intelligence worship the demigods, and their fruits are limited and temporary. Those who worship the demigods go to the planets of the demigods, but My devotees ultimately reach My supreme planet.

7.28 *yeṣāṁ tv anta-gataṁ pāpaṁ/ janānāṁ puṇya-karmaṇām*
te dvandva-moha-nirmuktā/ bhajante māṁ dṛḍha-vratāḥ

Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are freed from the dualities of delusion, and they engage themselves in My service with determination.

9.13 *mahātmānas tu māṁ pārtha/ daivīṁ prakṛtim āśritāḥ*
bhajanty ananya-manaso/ jñātvā bhūtādim avyayam

O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible.

9.22 *ananyāś cintayanto māṁ/ ye janāḥ paryupāsate*
teṣāṁ nityābhiyuktānāṁ/ yoga-kṣemaṁ vahāmy aham

But those who always worship Me with exclusive devotion, meditating on My transcendental form—to them I carry what they lack, and I preserve what they have.

9.30 *api cet su-durācāro/ bhajate mām ananya-bhāk*
sādhur eva sa mantavyaḥ/ samyag vyavasito hi saḥ

Even if one commits the most abominable action, if he is engaged in devotional service he is to be considered saintly because he is properly situated in his determination.

9.31 *kṣipraṁ bhavati dharmātmā/ śaśvac-chāntiṁ nigacchati*
kaunteya pratijānīhi/ na me bhaktaḥ praṇaśyati

He quickly becomes righteous and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes.

9.32 *māṁ hi pārtha vyapāśritya/ ye 'pi syuḥ pāpa-yonayaḥ*
striyo vaiśyās tathā śūdrās/ te 'pi yānti parāṁ gatim

O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, vaiśyas [merchants] and śūdras [workers]—can attain the supreme destination.

10. *arjuna uvāca*
12-13 *paraṁ brahma paraṁ dhāma/ pavitraṁ paramaṁ bhavān*
puruṣaṁ śāśvataṁ divyam/ ādi-devam ajaṁ vibhum
āhus tvām ṛṣayaḥ sarve/ devarṣir nāradas tathā
asito devalo vyāsaḥ/ svayaṁ caiva bravīṣi me

Arjuna said: You are the Supreme Personality of Godhead, the ultimate abode, the purest, the Absolute Truth. You are the eternal, transcendental, original person, the unborn, the greatest. All the great sages such as Nārada, Asita, Devala and Vyāsa confirm this truth about You, and now You Yourself are declaring it to me.

18.65 *man-manā bhava mad-bhakto/ mad-yājī māṁ namaskuru*
mām evaiṣyasi satyaṁ te/ pratijāne priyo 'si me

Always think of Me, become My devotee, worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.

Suggested Courses for Advanced Study

Bhagavad-gītā As It Is

His Divine Grace A.C.
Bhaktivedanta Swami Prabhupāda

Bhakti-śāstri Study Guide for Bhagavad-gītā As It Is
(and examinations book)

Jagadīśa Goswami

Bhakti-śāstrī Study Guide

Ātmatattva Dāsa

Available from:

Krishna Culture
P.O. Box 12380
Philadelphia, PA 19119
(800) 829-2579

Krishna's Shop
#10 Soho St.
London, WIV 5FA

Daksina Dasa
GPO Box 2329
Sydney, 2001

Bhaktivedanta Book Trust
3764 Watseka Ave.
Los Angeles, CA 90034

Answers to Chapter Questions

These questions are based on the complete text, verse and purports of the *Bhagavad-gītā As It Is*. Reading the chapter summaries in this book is not sufficient.

Chapter One

1. **What is the name of Chapter 1?**
   Observing the Armies on the Battlefield.
2. **Who is Dhṛtarāṣṭra?**
   The blind king who is the brother of Pāṇḍu and Vidura. His wife is Gāndhārī and his eldest son is Duryodhana. Being the eldest son, Dhṛtarāṣṭra was supposed to be the king, but because he was blind, the ministers wanted his younger brother Pāṇḍu to be king.
3. **How many sons did he have?**
   One hundred sons.
4. **What is Dhṛtarāṣṭra's eldest son's name?**
   Duryodhana.
5. **Who was Duryodhana's teacher?**
   Droṇācārya.
6. **What is the name of Dhṛtarāṣṭra's secretary?**
   Sañjaya.
7. **Who protected and led the Pāṇḍava army?**
   Bhīma.
8. **Who protected and led the Kuru army?**
   Grandfather Bhīṣma.
9. **What happened when the Kuru's blew their conchshells?**
   Nothing happened.
10. **What is the name of Kṛṣṇa's conchshell? What are the names of the Pāṇḍavas' conchshells?**
    Kṛṣṇa's: Pāñcajanya; Arjuna's: Devadatta; Bhīma's: Pauṇḍra; Yudhiṣṭhira's: Anantavijaya; Nakula's: Sughoṣa and Sahadeva's: Maṇipuṣpaka.
11. **What happened when Kṛṣṇa and the Pāṇḍavas blew their conchshells?**
    The noise shattered the hearts of Dhṛtarāṣṭra's sons.
12. **What did Arjuna ask Kṛṣṇa to do?**
    To draw his chariot between the armies.
13. **What did Arjuna see on the battlefield and how did he feel?**
    He saw in both armies his family and friends and he felt overwhelmed with compassion. He felt his body quivering and trembling and his mouth drying up. His hairs were standing on end. His bow Gāṇḍiva was slipping from his hand and his skin was burning.
14. **What reasons did Arjuna give Kṛṣṇa for not wanting to fight?**
    a. I would not be happy winning a kingdom after killing all my family and friends.
    b. If the elder members of the family are killed, the rest of the family will become irreligious. The women will become unchaste and have many unwanted children who will make life hellish for everyone.
    c. We will get sinful reactions for killing the sons of Dhṛtarāṣṭra.

Chapter Two

1. **What is the name of Chapter 2?**
   Contents of the Gītā Summarized.
2. **What is compassion?**
   Compassion means feeling merciful and sympathetic towards all living entities.

3. **What is material compassion? What is spiritual compassion?**

   Material compassion is feeling sympathetic towards the material body. Spiritual compassion is feeling merciful and sympathetic to all living entities and helping them to come to their original pure consciousness, Kṛṣṇa consciousness.

4. **What examples does Śrīla Prabhupāda use to show how foolish material compassion is?**

   The drowning man whose coat alone was saved and not him. Also, the bird in the cage. The owner of the bird is dusting and cleaning the cage but does not feed the bird who lives in the cage.

5. **What verse shows us how Arjuna accepted Kṛṣṇa as his guru?**

   text 7: *kārpaṇya-doṣopahata-svabhāvaḥ*... I am confused about my duty...

6. **Why did he surrender to Kṛṣṇa?**

   Out of confusion he did not know what to do. He wanted Kṛṣṇa to tell him.

7. **What did Kṛṣṇa say was Arjuna's problem?**

   Arjuna thought that his family and friends were their bodies.

8. **How did Lord Kṛṣṇa explain there was no need to lament?**

   There is no need to lament because we are not this body.

9. **What is the only way to solve the problems of life?**

   By devotional service.

10. **Why is it foolish to lament for the material body?**

    As it is just a covering for the soul, the body must die someday whereas the soul is eternal.

11. **If Arjuna is a pure devotee, how could he be in illusion?**

    Kṛṣṇa put him into illusion with His *yogamāyā* so that the *Bhagavad-gītā* could be spoken for the benefit of all living entities.

12. **What is happiness and distress compared to and why?**

    Winter and summer seasons, because neither happiness nor distress will last forever. It comes and goes just like the seasons come and go.

13. **What does Kṛṣṇa say one must do when happiness and distress come?**

    Tolerate them without being disturbed.

14. **How big is the spirit soul and where is it situated?**

    1/10,000 the size of the tip of the hair, situated in the heart of the living being.

15. **What happens to the material body as soon as the spirit soul is out of it?**

    It dies, which means that the subtle body carries the soul to its next body while the gross body decomposes.

16. **Name as many differences as possible between the material and the spiritual body.**

    The soul cannot be cut, wet, burnt, broken or withered; the body can. The soul is invisible and unchangeable; the body isn't. The soul does not die; the body does. The soul is full of bliss; the body is full of misery and trouble. The soul is eternal and full of knowledge. The body is a temporary lump of skin, bones and blood.

17. **What are the six changes of the body?**

    It is born, grows, stays awhile, produces offspring, grows old and dies.

18. **What is the soul's changing bodies compared to?**

    A person changing clothes.

19. **How is it possible for the spirit soul to go from one body to another?**

    The Supersoul makes it happen.

20. **Why does the spirit soul continually change from one body to another?**

    Because of his material desires he gets different bodies.

21. **What did Kṛṣṇa say was the best thing for Arjuna to do and why?**

 To fight was the best thing because it was his duty as a *kṣatriya*. If he didn't do his duty he would incur sins. He had to fight or lose his reputation as a fighter and be considered a coward.

22. **What are the *Vedas* and who wrote them? What do the *Vedas* really try to teach us?**

 The *Vedas* are writings that tell us all about the material world and how to live in it so that we can be happy. The main teaching of the *Vedas* is how to get out of the material world. Vyāsadeva wrote them.

23. **Kṛṣṇa tells Arjuna exactly how he should do his duty of fighting. What does He say?**

 Kṛṣṇa says that Arjuna should fight because it is his duty. He should not care about winning or losing, or about happiness or distress.

24. **Arjuna asks Kṛṣṇa how he can tell if someone is in transcendental consciounsess. What does Kṛṣṇa say?**

 A pure devotee is not disturbed by happiness and distress. He is not interested in sense gratification. He is free from attachment, fear, and anger. He controls his senses and fixes his mind on Me.

Chapter Three

1. **What does Arjuna ask Kṛṣṇa?**

 Why do You encourage me to fight in this ghastly warfare if You think that I should give up fruitive activities?

2. **What is Kṛṣṇa's answer?**

 That work done for Viṣṇu is not fruitive activity. Such work frees one from the material world. If Arjuna fights on Kṛṣṇa's order, his fighting will be devotional service, not fruitive action.

3. **What forces everyone to act?**

 The 3 modes of material nature.

4. **What are the 3 modes of nature?**

 Goodness, passion and ignorance.

5. **Why can't a person stop himself from doing something?**

 Because the 3 modes will force him to act.

6. **What does Kṛṣṇa say about someone who controls his senses, but whose mind is thinking of sense gratification?**

 He is a prentender.

7. **What happens if one performs *yajña*?**

 One will get all the good things that he needs.

8. **What happens if one doesn't perform sacrifice?**

 He will be living a sinful, useless life.

9. **Why must we work for Viṣṇu?**

 Because work done for Viṣṇu frees us from this material world of birth and death, action and reaction.

10. **Why must a great man be a good example?**

 Because common men will follow in his footsteps and do what he does.

11. **What forces a man to act sinfully even though he doesn't want to?**

 Lust, material desire.

12. **What does Kṛṣṇa say about lust and how can we control it?**

 It is the all-devouring enemy of everyone, it burns like fire and is never satisfied. We control it from the beginning of our lives by regulating the senses.

Chapter Four

1. **What is the disciplic succession?**

 The unbroken line of *guru* and disciple extending back to Kṛṣṇa.

2. **What is transcendental knowledge?**

 Knowledge that is not material, but spiritual. Transcendental knowledge purifies one of material contamination.

3. **What does Kṛṣṇa say about His original teaching of *Bhagavad-gītā?* Why does He appear?**
   In the beginning He gave transcendental knowledge to the sun-god, Vivasvān, He has passed through many births and can remember all of them, and in every millenium He appears in His transcendental form to protect His devotees.
4. **Why did Kṛṣṇa speak this knowledge to Arjuna?**
   Because he was Kṛṣṇa's friend and devotee.
5. **What happens if a person understands all about Kṛṣṇa's appearance?**
   He takes shelter of Him, becomes purified and goes back to home, back to Godhead.
6. **How is it that just by understanding Kṛṣṇa's appearance, one can go back to Godhead?**
   Knowledge of Kṛṣṇa's appearance is like fire and burns up all fruitive reactions.
7. **What different kinds of *yajñas* are talked about here and which is best?**
   Sacrifice of material possessions, sacrifice in pursuit of transcendental knowledge, sacrifices of the body, the mind and the intelligence. The best sacrifice is the sacrifice performed in Kṛṣṇa consciousness by giving everything—one's posessions, and one's own self to serve Kṛṣṇa.
8. **How does one get transcendental knowledge?**
   From *guru, sādhu* and *śāstra.*
9. **What must a person do if he wants knowledge from the *guru*?**
   Serve him and ask questions of him in a submissive way.
10. **What do you learn when you have received knowledge from the *guru*?**
    You understand that all living entities are part of Kṛṣṇa.
11. **What should you do if you have doubts about spiritual life in your heart?**
    Destroy the doubts with transcendental knowledge.
12. **What does Kṛṣṇa tell Arjuna at the end of Chapter 4?**
    Stand up and fight.

Chapter Five

1. **Which is better, renunciation or work in devotion?**
   Work in devotion (devotional service).
2. **What is real renunciation?**
   Serving Kṛṣṇa without attachment to the results.
3. **Explain the example of watering the roots of the tree and how it relates to serving Kṛṣṇa.**
   All living beings are connected with Kṛṣṇa, just as the leaves and branches are connected with a tree. Just as watering the root of the tree brings water to the branches and leaves, so when one serves Kṛṣṇa he simultaneously gives the best service to everyone.
4. **What is the city of nine gates? Who resides there?**
   The city of nine gates is the material body. The embodied soul lives there.
5. **Discuss the example of the lotus.**
   A lotus leaf floats upon the water but does not become wet. Similarly, one who does his duty without attachment, giving the results of his actions to Kṛṣṇa, is not contaminated by sinful reactions.
6. **What is equal vision?**
   Understanding that the differences are only due to the body, while the soul is the same. In all hearts Kṛṣṇa as Paramātmā is dwelling.
7. **How is the bonafide spiritual master like the sun?**
   The sun lights up everything. One cannot see things clearly in the darkness but the light of

the sun makes everything clear. In the same way, the spiritual master helps one to see everything clearly and to learn the difference between the soul and the Supersoul.

8. **How can you tell if you are making spiritual progress?**
   If one's mind is peaceful in both happiness and distress, and one is not attached to material sense pleasure, he knows he is making spiritual progress.
9. **How does the living entity become entangled by material nature?**
   Bodily identification, fruitive activity and seeking to please the senses.
10. **What is Lord Kṛṣṇa's "peace formula"?**
    Peace is obtained by knowing Kṛṣṇa to be the Supreme Lord, the well-wisher of all living entities and the ultimate enjoyer.
11. **What is the name of Chapter Five?**
    Karma-Yoga—Action in Kṛṣṇa Consciousness.

Chapter Six

1. **What is the name of Chapter 6?**
   Dhyāna-Yoga.
2. **What is a renounced person really like?**
   He does his duty without being attached to the results.
3. **What can be either your friend or your enemy?**
   When the mind is controlled it is your best friend. If it is uncontrolled it is your worst enemy. If you can control your mind you can follow Kṛṣṇa's instructions.
4. **Kṛṣṇa tells Arjuna how to practice *yoga*. What does He say?**
   Sit straight and stare at the tip of the nose. Become free from fear and sex desire and think always about the Supreme Lord.
5. **A person can't be a *yogī* if he.......**
   eats too much or eats too little, sleeps too much or too little, or is interested in material sense enjoyment.
6. **What does Kṛṣṇa say we must do if our mind starts thinking of things that are not Kṛṣṇa conscious.**
   Fix our minds on Him alone and thus bring it back under control.
7. **What does Arjuna say about the *yoga* that Kṛṣṇa is telling him to do?**
   He says that it is too difficult because the mind is harder to control than the wind.
8. **What does Kṛṣṇa say when Arjuna says that the *yoga* is too difficult?**
   Yes, but you can do it by constant practice and by detaching yourself from material things.
9. **What is the 2nd question that Arjuna asks Kṛṣṇa in this chapter?**
   What happens if you start *yoga* and stop before becoming perfect?
10. **What is Kṛṣṇa's answer to Arjuna's question?**
    Such a person will enjoy in the heavenly planets then take birth in a rich or pious family to continue his spiritual path.
11. **What are some kinds of *yoga* and which is the best?**
    Karma-yoga, jñāna-yoga, rāja-yoga, haṭha-yoga and *bhakti-yoga*. *Bhakti-yoga* is the highest.

Chapter Seven

1. **Of what 8 things is the material energy made?**
   Earth, water, fire, air, ether, mind, intelligence, and false ego.
2. **Give at least three examples of how the Lord can be seen through different material and spiritual things.**
   Any three: He is the taste of water, the light of the sun and moon, the light in fire, the fra-

grance of the earth, the intelligence of the intelligent, and the strength of the strong.

3. **What 4 kinds of men surrender to Kṛṣṇa? Which is the best?**

   One who is unhappy, one who needs money, one who is curious, one who wants spiritual knowledge. The one who wants spiritual knowledge is the best.

4. **What 4 kinds of men don't surrender to Kṛṣṇa?**

   The foolish (*mūḍhas*), the lowest among men (*narādhamas*), those whose knowledge is stolen by illusion, and those who hate God and don't believe in Him.

5. **Why do people worship the demigods?**

   To get some kind of material benefit; to fulfill some material desire.

6. **Why do the *Vedas* recommend demigod worship?**

   So that people who are very attached to material enjoyment can satisfy their desires and at the same time slowly advance towards becoming pure devotees.

7. **What does Kṛṣṇa say about people who worship the demigods?**

   They do not have much intelligence because the demigods cannot give eternal boons.

8. **What other kind of person does Kṛṣṇa consider unintelligent?**

   The Māyāvādī or impersonalist.

9. **Why can't foolish, unintelligent people understand Kṛṣṇa?**

   Because He is covered by *yoga-māyā*.

10. **Who are the only people who can understand Kṛṣṇa?**

    The person who is doing devotional service.

Chapter Eight

1. **What seven things does Arjuna ask about in the beginning of Chapter 8?**

   What is Brahman, what are fruitive activities, what is this material manifestation, what are the demigods, how does the Lord live in the body , where does He live, and how can the devotees know Kṛṣṇa at the time of death.

2. **Which question does Kṛṣṇa spend the most time answering?**

   The question about how the devotees can know Him at the time of death.

3. **How can we remember Kṛṣṇa at the time of death?**

   By practicing our whole lives to remember Him at every moment.

4. **Do you think that you could act sinfully throughout your life and then chant Hare Kṛṣṇa at the time of death and go back to Godhead? Explain (why or why not?)**

   No, because what we remember at the time of death depends on what we have been thinking about the most throughout our lives.

5. **What happens if we remember Kṛṣṇa at the time of death?**

   We go back to Godhead, to the spiritual world.

6. **Kṛṣṇa tells Arjuna to think of Him as what?**

   The one who knows everything, who is the oldest, who is the controller, who is smaller than the smallest, the maintainer of everything, who is beyond any material conception, who is always a person, luminous as the sun, beyond material nature and transcendental.

7. **What does Kṛṣṇa say about the material world?**

   From the highest to the lowest planet, the material world is full of misery, a temporary place of repeated birth and death.

8. **What does Kṛṣṇa say about the spiritual world?**

   It is eternal, supreme, never destroyed and the highest place one can go. If one goes there, he never returns.

9. **What is an auspicious time for the *yogī* to leave his body?**

   During the influence of the sun, in the light, at an auspicious moment, during the fortnight of the moon, and the six months when the sun travels in the north.

10. **What is an inauspicious time for the *yogī* to leave his body?**

    During the smoke, the night, the moonless fortnight, and the six months when the sun passes in the south.

11. **What are the two ways that *yogīs* can leave this world?**

    Light and darkness.

12. **What do the devotees do about preparing to leave their bodies at the right time?**

    Nothing, because they know that by being constantly engaged in devotional service, their passage back to Godhead is guaranteed.

    (Note: The teacher should see the purport to text 27 for more elaborate explanations when teaching the answer to question 12)

Chapter Nine

1. **What is the most secret of all secrets?**

   Knowledge about unalloyed, pure devotional service.

2. **What are three of the things that Kṛṣṇa says about this secret?**

   Any three: It is the king of education, the most secret of all secrets, the purest knowledge, helps you to understand your real self, directly the highest religion, everlasting and joyfully performed.

3. **What is confidential knowledge?**

   Knowledge that the spirit soul is different from the body.

4. **What is the *most* confidential knowledge? How does one get it?**

   The most confidential knowledge is knowledge about pure devotional service. One gets this knowledge by being engaged in devotional service under the guidance of a spiritual master.

5. **What are two things that a person needs if he wants to be successful in Kṛṣṇa consciousness?**

   Faith and association of devotees. Faith is created by association with the devotees and without faith one cannot perform devotional service. Real faith is the conviction that simply by serving the Lord one will be successful.

6. **Tell the story of Nārada Muni's becoming purified.**

   Nārada Muni was the son of a maidservant, but he got the opportunity to associate with pure devotees, hear from them and take their remnants. He got a very strong desire for devotional service and as a result of associating with and serving the pure devotees he also became completely pure.

7. **Name seven of the things that Kṛṣṇa says He is.**

   Any seven: The ritual, the offering to ancestors, the sacrifice, the fire and the offering, the father, mother, maintainer and grandfather of the universe, knowledge, purity, *Oṁ*, *Vedas,* the goal, the upholder, the master, the witness, the home, the shelter, the most dear friend, the creation and annihilation, basis of everything, the resting place and the eternal seed, the controller of heart, rain and drought, immortality and death personified.

8. **What does Kṛṣṇa say about offering things to Him?**

   If you offer Him a leaf (vegetables), flowers, fruit or water He will accept it if it is offered with love. Everything you do should be offered to Him.

9. **What four things does Kṛṣṇa ask us to do?**
Always think of Him, become His devotee, offer obeisances, and worship Him.

10. **Why should one become a devotee?**
It is the only real way to solve all one's problems and be happy. Our eternal position is as Kṛṣṇa's servant.

11. **What qualification must one have to take shelter of Kṛṣṇa?**
Everyone is eligible if they will humbly submit themselves to the bonafide spiritual master.

Chapter Ten

1. **What is the name of Chapter 10?**
The Opulence of the Absolute.

2. **What are Kṛṣṇa's six opulences? Why is He called Bhagavān?**
Most beautiful, strongest, most intelligent, richest, most famous, most renounced. He is called Bhagavān because He has these six opulences in full.

3. **How can a devotee understand Kṛṣṇa?**
Simply by studying His words in the *Bhagavad-gītā* and the *Śrīmad-Bhāgavatam* and by serving Him with devotion.

4. **What does it mean that Kṛṣṇa is God?**
That He is the source of all spiritual and material worlds, and everything comes from Him.

5. **What twenty-five people are born from Kṛṣṇa's mind?**
The seven great sages, the four other great sages, and the four Manus.

6. **What does a person do when he is completely convinced about Kṛṣṇa's opulences?**
He engages in unalloyed devotional service.

7. **Lord Caitanya compares devotional service to sowing a seed in the heart. Explain.**
Devotional service is like a seed. When one associates with a pure devotee this seed of devotional service is planted in the heart of the living entity. If he waters it with hearing and chanting it will grow and grow until it pierces the covering of the material universe and enters the spiritual sky until finally it comes to rest at Kṛṣṇa's lotus feet and there bears the fruit of love of God.

8. **Why doesn't a devotee have to worry about the material necessities of life?**
Because when he removes the darkness from his heart, everything is provided automatically by the Lord.

9. **How can we best understand *Bhagavad-gītā*?**
By following Arjuna's example and accepting everything Kṛṣṇa says.

10. **Why did Arjuna ask Kṛṣṇa to describe His opulences?**
To benefit the common people, so that they could have an easy way to meditate on Him.

11. **Why do the devotees want to hear about Kṛṣṇa?**
The devotees just enjoy hearing about Him. It is nectar to them.

12. **Kṛṣṇa mentions 72 opulences in this chapter. Complete the following twenty:**

A. Of lights I am the...	Radiant sun
B. Among stars I am the...	Moon
C. Of the *Vedas* I am the...	*Sāma Veda*
D. Of demigods I am...	Indra
E. Of the senses I am the...	Mind
F. Of the mountains I am...	Meru
G. Of sacrifices, I am...	The chanting of the holy names
H. Of immovable things...	The Himālayas
I. Of bodies of water...	The ocean
J. Among men, I am the...	Monarch
K. Of weapons ...	Thunderbolt
L. Among dispensers of law...	Yamarāja, the lord of death
M. Among beasts ...	The lion
N. Among subduers...	Time
O. Among poetry ...	Gāyatrī
P. Among women ...	Fame, fortune,

	fine speech, memory, intelligence, steadfastness and patience
Q. Of sages ...	Vyāsa
R. Of the Pāṇḍavas ...	Arjuna
S. Of flowing rivers ...	Ganges
T. Of creations ...	The beginning, middle and end

Chapter Eleven

1. **What is the name of Chapter 11?**

   The Universal Form.

2. **Give three reasons why Arjuna asked to see Kṛṣṇa's universal form.**

   (1) He had heard about the opulences and now he wanted to see them. (2) So that people in general would know that He is God. (3) To stop imposters in the future. Such imposters should be prepared to show their universal form.

3. **In general, what could Arjuna see in Kṛṣṇa's universal form?**

   The form was decorated with celestial garments, garlands, ornaments, and had many weapons. His effulgence was brighter than hundreds of thousands of suns rising in the sky at the same time. He had unlimited faces, eyes, mouths, and terrible teeth, arms, legs, thighs, and bellies. He had blazing fire coming from His mouth into which all the great warriors were rushing like rivers flowing into an ocean or like moths dashing into fire. Some of these warriors' heads were smashed between His teeth.

4. **Who besides Arjuna could see the universal form?**

   Lord Śiva, the Ādityas, the Vasus, the Sādhyas, the Viśvedevas, the two Aśvīs, the Maruts, the forefathers, the Gandharvas, the Yakṣas, the Asuras, and the perfected demigods.

5. **Discuss time.**

   By time's effect everyone changes, grows older and decays, and dies. By the passing of time everyone will die, and ultimately the planets of the material world also will pass away.

6. **Which did Kṛṣṇa like better, when Arjuna treated Him as a friend, or when Arjuna treated Him as the Supreme Personality of Godhead?**

   When he treated Him as a friend.

7. **How important is the universal form of Kṛṣṇa to the devotees?**

   Not very important. The devotees prefer Kṛṣṇa's two-armed three-fold bending form.

Chapter Twelve

1. **What is the name of Chapter 12?**

   Devotional Service.

2. **What was Arjuna's question at the beginning of the chapter?**

   Which is better, to engage in devotional service or to worship the impersonal Brahman?

3. **What is the perfection of meditation?**

   To fix the mind on Kṛṣṇa's personal form.

4. **Is the impersonal discipline difficult or easy to follow?**

   Difficult.

5. **Why is the path of *bhakti* better than the impersonal discipline?**

   Because it is easier for the conditioned souls with material bodies to be able to use their senses in doing things for Kṛṣṇa.

6. **Explain the example of the mailbox.**

   If you put your mail in the official mailbox it reaches its destination, but if you put your mail in another box that is not authorized it will not reach its destination. Similarly, by worshiping the *arca-vigraha* (authorized deity form of the Lord) our worship is accepted by Kṛṣṇa.

7. **In planning for death, what is the difference between a *yogī* and a devotee?**
   A devotee doesn't have to plan. He knows that if he is engaged in devotional service, at the time of death Kṛṣṇa will come on the back of Garuḍa to deliver him from material existence.
8. **If one cannot fix his mind always upon Kṛṣṇa, what should he do?**
   Follow the regulative principles of *bhakti-yoga.*
9. **If he cannot do that (the answer to #8) then what should he do?**
   Work for Kṛṣṇa.
10. **And if he cannot do that, what should he do?**
    Give the results of his work to Kṛṣṇa.
11. **And if he can't do that, what should he do?**
    Cultivate knowledge.
12. **What does a devotee do when someone treats him as an enemy or when he finds himself in difficulty?**
    He thinks, "This person is acting as my enemy due to my own past misdeeds. So it is better to suffer than to protest." A devotee is also always kind to everyone, even to his enemy.
13. **What are some of the qualities of a devotee?**
    Non-envious, treats friends and enemies the same, always satisfied, doesn't care for any home, always engaged in devotional service. He doesn't disturb anyone, and he is not disturbed by anyone. He is not disturbed by happiness and distress.

Chapter Thirteen

1. **What is the title of Chapter 13?**
   Nature, the Enjoyer and Consciousness.
2. **What is the field, and who is the knower? Is there more than one knower? What is the difference between them?**
   The field is the body. There are two knowers. The individual soul is the knower of the body and the Supersoul is the knower of all bodies.
3. **What is *jñānam* [knowledge]?.**
   To understand the body, its individual knower, and that Kṛṣṇa is the knower in all bodies.
4. **What are the twenty-four elements of the field of activities?**
   The five great elements: (1)earth, (2)water, (3)fire, (4) air and (5)ether; then the (6)false ego, (7)intelligence, (8)the unmanifested stage of the three modes of material nature; next the five senses for acquiring knowledge: (9)eyes, (10)ears, (11)nose, (12)tongue, and (13)skin; five working senses: (14) voice, (15)legs, (16)hands, (17)anus, and (18)genitals; (19)the mind; the five objects of the senses: (20)smell, (21)taste, (22)form, (23)touch, and (24)sound.
5. **What is the symptom of the existence of the soul?**
   Consciousness.
6. **Why does the Supersoul have hands, legs, eyes, heads, etc. everywhere?**
   There are living entities everywhere and all living entities exist in the Supreme. The living entities have unlimited hands, legs, eyes, heads, etc and the Supersoul is in every atom and the heart of every living entity so He is all-pervading.
7. **What is the cause of suffering and enjoyment in this world?**
   Identification with the body and senses.
8. **Why did the living entity come into contact with the material nature?**
   Because of his desire to lord it over material nature.

9. **How can the living entity become free from the influence of the material nature?**
   By understanding the nature and relationships of the body, the Supersoul, the individual soul and material nature.

10. **How can one understand these things?**
    By hearing from the pure devotee and performing devotional service.

Chapter Fourteen

1. **What is the title of Chapter 14?**
   The Three Modes of Material Nature.

2. **What are the three modes of material nature?**
   Goodness, passion and ignorance.

3. **Who is the father of all creatures?**
   Kṛṣṇa.

4. **What are the characteristics of the mode of goodness? What happens to one who dies in the mode of goodness?**
   Wisdom and happiness, freedom from sinful reactions. One who dies in the mode of goodness goes to the higher planetary systems where the sages and demigods dwell.

5. **Give examples of types of persons in each of the modes.**
   Goodness: *brāhmaṇa,* poet, philosopher. Passion: persons seeking wealth, fame, position, etc. Ignorance: drunkard, drug addict, etc.

6. **What are the characteristics of one in the mode of passion? What happens to one who dies in the mode of passion?**
   Sexual desire, desire for material enjoyment, wealth, honor, family. Working very hard to achieve these things. One who dies in the mode of passion will take birth among those engaged in fruitive activities on the earthly planets.

7. **What are the characteristics of one in the mode of ignorance? What happens to one who dies in the mode of ignorance?**
   Attraction to intoxicants, acting whimsically without regulation, no interest in spiritual life, laziness, madness and oversleeping. One who dies in the mode of ignorance takes birth among the animal species.

8. **Why should a person not kill animals?**
   It causes the animal to suffer, the killer has to take birth as an animal, and it is displeasing to Kṛṣṇa.

9. **Discuss the perspectives of those in goodness, passion and ignorance. Why is it only that in the mode of goodness one can advance in spiritual understanding?**
   Goodness: proper perspective; Passion: in terms of own sense enjoyment; Ignorance: bewilderment, meaninglessness.

10. **How can one transcend the modes of nature?**
    By taking shelter of a bona fide spiritual master, surrender to Kṛṣṇa.

11. **What are the characteristics of one who has transcended the modes?**
    Determination, peacefulness, treating all equally, detachment, unaffected by modes, accepting those things favorable for Kṛṣṇa consciousness and rejecting everything unfavorable.

Chapter Fifteen

1. **What is the title of Chapter 15?**
   The Yoga of the Supreme Person.

2. **Describe the example of the banyan tree. What does the banyan tree represent?**
   The banyan tree represents the entanglement in the material world. The banyan tree has many stems and many roots and it is very hard to tell where it begins and ends. The banyan tree is upside down.

3. **What are the branches, twigs, leaves and fruits of the tree?**

   The leaves represent the Vedic hymns. The branches represent the various planetary systems. The fruits are the results of the living entities' activities. The twigs represent the sense objects.

4. **Why is the tree upside down?**

   Because it is a reflection of the real tree as the material world is a perverted reflection of the spiritual world.

5. **How can the tree be cut down?**

   With knowledge and detachment one can become detached from it.

6. **How can one surrender to Kṛṣṇa?**

   Give up pride, the idea that one is the proprietor, and false notions of family, and country. One should also cultivate transcendental knowledge.

7. **Why is there no need of light in the spiritual world?**

   Kṛṣṇa is illuminating everything.

8. **There is only one path to the spiritual world. What is it?**

   Surrender to Kṛṣṇa.

9. **Explain how consciousness is like water or air. What determines your next birth?**

   Air carries scent and water carries color. Consciousness likewise is affected by the desires of the living entity. One's soul is carried by the desires of the subtle body into one's next body after death.

10. **How does Kṛṣṇa help us go back to the spiritual world?**

    As the Supersoul He gives us guidance from within, by giving us the *Vedas* He gives us instruction, and by giving us the spiritual master He helps us to understand the *Vedas*.

Chapter Sixteen

1. **What is the name of Chapter 16?**

   The Divine and Demoniac Natures.

2. **What is *varṇāśrama* and what is its purpose?**

   Varṇāśrama is the institution that divides society into four divisions of social life (1) *sannyāsī*—renounced (2) *vānaprastha*—retired (3) *gṛhastha*—householder (4) *brahmacārī*—student, and four occupational divisions (1) *brāhmaṇa*—priestly (2) *kṣatriya*—administrative and warrior (3) *vaiśya*—merchant (4) *śūdra*—worker.

   The purpose is to keep society in a state of peace and prosperity and to help people make progress in spiritual life.

3. **Who is the spiritual master of all the other orders?**

   The *brāhmaṇa*. The *sannyāsī* is the spiritual master of the *brāhmaṇas.*

4. **What are the qualities of *sannyāsīs*?**

   Fearlessness, renunciation, trusting God, and purity.

5. **What should the householder do?**

   Engage in charity, exercise self-control, and perform sacrifices.

6. **What seven qualities should everyone cultivate?**

   Simplicity, *ahiṁsā* (nonviolence) *satyam* (truthfulness), *akrodha* (restraining anger), *apaiśunam* (not fault finding), *hrī* (modesty), and *acāpalam* (determination).

7. **What are the demoniac qualities?**

   Pride, arrogance, conceit, anger, harshness and ignorance.

8. **What are the gates to hell?**

   Lust, anger and greed.

9. **What is the difference between the divine and demoniac natures?**

   The person of divine nature follows the regulative principles of the scriptures, but the person of demoniac nature does not obey scriptural injunctions.

10. **What are the four defects?**

    Imperfect senses, propensity for cheating, committing mistakes and being illusioned.

11. **How are the demoniac envious of God?**

    They deny His existence, they often claim to be God, they don't follow His instructions, and they want to be the controller and enjoyer.

Chapter Seventeen

1. **What is the title of Chapter 17?**

   The Divisions of Faith.

2. **What are the three types of worship?**

   Worship in the modes of ignorance, passion and goodness.

3. **What are the characteristics of penance in the mode of ignorance?**

   Penance in the mode of ignorance is performed out of foolishness, harming oneself or others.

4. **What are the characteristics of charity given in the mode of goodness?**

   Charity in the mode of goodness is given out of duty, without expectation of reward, to a worthy person at the proper place and time.

5. **Who is worshipped by men in the mode of passion and what do they desire from such worship?**

   Men in the mode of passion worship demons and political heroes. They want honor, prestige and wealth.

6. **What are the characteristics of food in the mode of ignorance, passion and goodness? See if you can give an example of each. How is *prasādam* different?**

   Food in the mode of ignorance is stale, spoiled, tasteless and untouchable (meat, alcohol). Food in the mode of passion is too bitter, salty, hot, pungent, dry and burning (hot peppers). Food in the mode of goodness is juicy, fatty, wholesome and pleasing to the heart (milk, sugar, fruit, vegetables, grains).

   Prasādam is spiritual and transcendental food not influenced by the modes of nature. It not only nourishes the body, but also the soul.

7. **What is the problem with just being a "good person?"**

   Goodness is one of the modes of material nature and one acting according to the modes is still under the influence of material nature. Those acting in the mode of goodness are still desirous of fulfilling some desire, such as elevation to the heavenly planets. Those in Kṛṣṇa consciousness are transcendental to the modes of nature and desire only to please Kṛṣṇa.

8. **What is the austerity of the body?**

   Worshipping the Supreme Lord, the *brāhmaṇas*, and the spiritual master and superiors like father and mother. Cleanliness, simplicity, celibacy and non-violence.

9. **What is the austerity of speech?**

   Truthfulness, speaking what is pleasing, beneficial and not agitating to others and regularly reciting Vedic literature.

10. **What is austerity of the mind?**

    Satisfaction, simplicity, gravity, self-control and purification of one's existence.

11. **To whom does "*Oṁ tat sat*" refer and why are actions dedicated in this way considered to be "*sat?*"**

    "*Oṁ tat sat*" refers to the Supreme Personality of Godhead. "*Sat*" means eternal actions performed in Kṛṣṇa consciousness that are dedicated to the pleasure of the Supreme Lord.

Chapter Eighteen

1. **What is the title of Chapter 18?**

   The Perfection of Renunciation.

2. **What is real renunciation?**

   Giving up the fruit of one's actions and acting only for the pleasure of Kṛṣṇa.

3. **What kind of happiness pleases the senses, and is like nectar at the beginning and poison at the end?**

   Happiness in the mode of passion.

4. **What is like broken serpent's teeth, and why?**

   The senses of a devotee on the platform of Brahman realization are like broken serpent's teeth, because he no longer fears them. They have no power to do him any harm since his senses are controlled and he no longer has material desires.

5. **Why is the example of a green bird in a green tree given to explain the oneness with the Supreme?**

   Although the green bird enters a green tree, still the bird and the tree maintain their separate identity. When Kṛṣṇa says that the pure devotee "enters into Me," He does not mean that the individual identity of the devotee is lost.

6. **What are the five causes of action? Because a person cannot stop acting, how can he be free from the results of his actions?**

   The body, the doer (person), the type of work, the senses, and the Supersoul. A person can become free of the results of his actions by acting under the direction of the Supersoul.

7. **Describe the qualities of a *brāhmaṇa.***

   Peacefulness, purity, austerity, truthfulness, tolerance, knowledge, religiousness and wisdom.

8. **Why does it help to know how the modes of nature influence knowledge, understanding, action, happiness, determination and individual qualities?**

   So one can know how to act in the mode of goodness.

9. **How is pure devotional service better than the mode of goodness or even Brahman realization?**

   The mode of goodness is still a material mode of nature. Devotional service transcends the modes of nature. The pure devotee goes beyond Brahman realization to the highest goal of pure loving devotional service to the Supreme. He does not desire liberation. One can only understand Kṛṣṇa as He is by pure devotional service.

10. **Who is dearest to Kṛṣṇa?**

    One who explains this transcendental knowledge to others.

11. **How does Kṛṣṇa say that we can come to Him and become free of all sinful reactions?**

    By abandoning all varieties of religion and surrendering unto Him, to think of Him always, worship Him alone and become His devotee.